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THE

CHRISTIAN SPECTATOR:

BEING A

JOURNEY FROM ENGLAND TO OHIO,

TWO YEARS IN THAT STATE,

TRAVELS IN AMERICA, &c.

BY JOHN EYRE.
Author of the Beauties of America.

"LET THE RIGHTEOUS SMITE ME FRIENDLY."

ALBANY:

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ERRATUM.—The last line on the 8th page belongs at the bottom of the 12th page.

PREFACE.

The following pages were begun at sea by a person from England, and perpetuated through his journey up into the state of Ohio. They have indeed been corrected, and enlarged by some additional matter and travels since that period, but which additions were added probably on travel, and at a distance from home. As to the extent of the work, it has recently been intended by the writer to bear the following title, namely, "The Christian Spectator: including a journey from England to Ohio, two years in that State, Travels, &c." But for want of means to publish it in too large a form at present, he has come to the conclusion to publish only a part of it till a future period.

And at a time when thousands were leaving their native countries in Europe to find an habitation and the comforts of life in a foreign land—when the tide of emigration drew many after them, though not under the same obligations to remove as their acquaintance, who had gone before them—and when some more especially have given up a successful line of business to follow their friends or acquaintance to a distant country, it is not surprising if a few individuals under such circumstanstances, should find themselves disappointed, and meet with some difficulties abroad, equal to those they had to encounter at home. This, however, is seldom the case among laborers and industrious men. It generally happens among such people as give up a good inheritance at home, at the hazard of finding a better one abroad. No; it seldom happens that working men are injured by coming to America; on the contrary there are many who have had, and still have, cause for thankfulness that there was such a country to repair to, and that there are but few among the industrious and healthy, and people of a tolerable genius, who cannot find something to do, and some way to live, though they could not live in Europe.

Hence it is not the writer's intention to speak lightly of America, inasmuch as in many instances it has been the industrious man's home, and he has the satisfaction to say, that he has found many very humane and kind people in it. To labouring and industrious people in thousands of instances, America has proved a blessing—nay, it has been a

place of refuge to the oppressed from many nations; and even men of property it is probable have accumulated wealth as rapidly as in any part of the world besides; and who, with contentment, may find every thing in moderation to satisfy their desires, as well as in other nations. It frequently happens indeed that foreigners cannot follow the same employments in America as in the country from whence they came—that some others have considerable trials to mortify them before they can comfortably live, and that a few individuals among them have to suffer some hardships for a season before unknown. Hence, in order to give the reader some account of emigration, and the troubles connected with such an enterprise, the writer wrote the following pages, now given to the public.

But such a work was attended with difficulty; for to write at sea, without a table or chair to sit upon; to possess any sedateness of mind amidst such a company, without any place of retirement to sit alone; to be destitute of a Concordance, Dictionary, the Scriptures, or any other books; and to complete any publication on travel without any regular place of abode, was not easy to accomplish. From a consideration of such circumstances, as well a consciousness of his want of ability for writing, the author solicits the lenity of the reader for any deficiency he may find in the work.

It was not, however, his intention to give an account of his journey exclusively, or to speak solely of anything that might transpire on such an enterprize. He did not write altogether for that purpose; but he wrote in part to employ his time usefully, and to put down such reflections as might occur to his mind, on such an occasion, for the benefit of his own soul, and others also. Is not this of the utmost importance? Should not the soul have some refreshment as well as the body? Does man live by bread alone? And is it not true, that young people, and all people of reflection, want some useful employment to keep them from evil? May God bless both the writer and reader, and that after their labors and travels on earth, they may happily meet in heaven; which is the prayer of the

AUTHOR.

Albany, Nov. 14, 1838.

THE CHRISTIAN SPECTATOR.

Our removing from the docks to lay at anchor—An unpleasant occurrence among the sailors—Some men at an unseasonable hour in the morning before we set forward, came apparently in search of some one they wanted to find—A steamer came to set us forward and unexpectedly brought about thirty persons, which made considerable confusion—After more than one day and two nights sail the captain sent a family of nine persons back—Reflections, &c.

JUNE 21, 1832.

Although the time for our sailing was set for Tuesday the 12th, yet we did not get out of the docks till Saturday the 16th; when we removed a small distance from Liverpool, where we laid at anchor till Monday afternoon. The ship we sailed in was a fine vessel, about seven feet and a half between decks, and spoken highly of by almost all people on that account, room, &c.* The berths were all taken before we put to sea, unless a very few individuals were wanting; and although it is customary to have a row down the middle, yet there were none in this vessel: and one of the agents said in my hearing, if I am not mistaken, that they did not expect they should want any. Moreover as the time for sailing was more than up when we left the docks, and laden perhaps with forty or fifty hogsheads of water down the middle, (and put to sea in this state of preparation,) we did not expect any of course: and hence we were flattered with sailing in as fine and comfortable a vessel as any that were going to America.†

Before we launched forth a circumstance happened that

* The dimensions of it are nearly as follows:—Forty yards in length and ten in width, masts about five feet eight inches in circumference, and about twenty yards high, sixteen or twenty sail cloths, some of the largest containing at least perhaps a hundred yards of cloth in each.

† I have been since informed, I think, by one who came over at the same time, that near the English or Irish coast this vessel was lost.

was rather shocking to think of. One of the sailors wanted to go on shore but another held and prevented him. Whether the one who held him was in earnest I know not. Continuing to attempt landing, and the captain unfortunately being there, he fell roughly upon him, knocked him down, and began beating him with all his might in a very severe manner. This treatment enraged the man, and provoked him to draw his knife out of its sheath to defend himself. Hence, after he had disentangled himself from his struggle with the captain, he stood with his knife drawn in the midst of them, and no man durst take him. One or two of them laid hold of his elbows, as they knew he had no evil intention towards them; but they could not get the knife away from him. One of the passengers said, "shoot him." Sometime after the captain went on shore; and the sailors, not knowing but he consented, let the man go also: but it seems that this was not the captain's intention. Hence, late at night, when he came on board and understood that the man was gone, and had not returned, he swore at a strange rate. This storming, passionate rage, like an uncontrollable tempest, continued for a considerable length of time. After a while he fell upon one man and beat him in a very severe manner; and continued to swear and rage and threaten till he had avenged himself, and his madness was over. The passengers I suppose were all in bed, and therefore did not behold the brutal scene; but it was plainly heard and sufficiently understood. O Saviour of men, give me the mind that was in thyself; that whether travelling by sea or land, or tried by perplexing circumstances, I may manifest the same spirit. Assist me by thy grace to possess my soul in patience, and suffer me not to give place unto wrath, whatever I may be called to do or to suffer.

On Monday morning, as early perhaps as three or four o'clock, some men came down the hatchway, looked into some of the berths and asked "where are you from?" Some people they seemed to pass by, and others probably being asleep heard them not. An Irish woman being awake, asked, "are you going to give us some grog this morning?" Others began to compliment them with their drollery. One asked, "have you found the person you wanted?" From which question it appeared that they were in search of some one who had escaped from them, and probably this was an incontrovertable fact, for in the afternoon there was a person brought on board said to be under an arrest for debt.

But before we set sail there came a steamer to set our vessel forward, and in this vessel about thirty persons, who, together with their luggage, were to be crammed in amongst us. Having all our goods placed and arranged as well as we could place them for our comfort, and as emigrants supposing that we had a full complement, this extra company caused such confusion, as without some difficulty cannot be described. Their luggage was let down the hatchway close to my berth, and stoved upon our things and about us till we could hardly stir. Some of the casks of water which lay down the middle of the vessel, (perhaps of two hogsheads each) were to be drawn up, the luggage moved, and new berths built for their accommodation. A few people the first night were accommodated with a place of rest; others sat or laid themselves down as they could in their clothes till morning. Some were obliged to sit up a second night. A Mrs. B——y from Oxford, with husband and seven children, who said she had not had her clothes off for seven nights, came and laid herself down once or twice in that manner. A Mr. and Mrs. B——d with their family came with them. "Where is our berth?" asked Mrs. B——d. To which one replied, "on those casks." She exclaimed in trouble enough, "the Lord have mercy upon us. Mr. B——y we are sadly taken in." There was another family in this company consisting of nine persons, of the name of P——h from Sysham in Northamptonshire. This family, or some part of them, if I am not mistaken, sat up cheerfully two nights till a berth was built for their accommodation; but alas! sorrow came in the morning: and whether they laid down with comfort I know not. For in the morning Captain * * * * * * said he had been imposed upon by their sending so many, and that if he took them all to New-York he should be fined such a sum of money; so he got a fisherman after more than two nights and one day's sail to take them back in a rough sea and so many miles from land. And there was no saying nay; for this man was so firm and so arbitrary in his purposes that in such circumstances no one could expostulate with him: so they let them down into this little boat tossed about like an egg shell so many miles from land; and which it was said were bound not for Liverpool but to the Irish coast. Alas! what a contrary event was this! There were none on board I presume but saw their difficulty and were sorry for them, but no one could assist or knew how to speak in their behalf. A stout young man of the family objected

but made no great resistance; and Mrs. P——h it was reported as if anxious to get out of her trouble uttered the despondingly yet presumptuous expression "I wish I may be drowned." This was a sad disappointment and equally terrifying in aspect. How true it is that "man is born to trouble and that one half of the world knows not what the other half suffers."

What precarious circumstances men are placed in! and what dangers surround them both by sea and land. How desirable for our safe guard is the protection and guidance of a gracious and all wise Providence. This family as it seemed had suffered loss in their temporal circumstances and were making an enterprising effort to emigrate to a distant country to repair their loss or to obtain as an industrious people a home and the necessaries of life. They came from S——m in Northamptonshire, where they rented a farm under the duke of ———, at which they sank eleven hundred pounds in six years. They lost about twenty horses, forty cows and the last year about a hundred and fifty sheep. And in addition to these losses, if they were correct in their statement, they had a rich brother who got some land from them to the amount of about sixty pounds per annum. They seemed like a plain and an industrious people and these adverse circumstances appeared to be their lot without neglect or mismanagement of theirs. Under these circumstances they were disposed to go to America; they had made every necessary preparation and proceeded as far as Liverpool to set sail. At this juncture a vessel had put to sea and laying at anchor some distance from land. They were informed of the circumstance and much urged forward probably as favorable to their journey although they had not an opportunity to see and judge for themselves. To save time and expense they might think it an auspicious circumstance and therefore readily consented to hurry forward to embrace so favorable an opportunity to make the most rapid progress in their journey. Hence they were carried to the vessel and set forward that afternoon. They travelled the rest of the day and night — the following day and the next night, and then the Captain forced them back in a fisherman's boat. Admitting that we had been travelling forty hours at five miles an hour would make it two hundred miles from Liverpool. This seemed not only like a blundering mistake but a circumstance shocking in its consequence. "How not retire from, and in such a company there are perhaps

ought we then on earth to live," and' how well it is when we can meet with all the adversities of life by having our feet on a firmer base than this earth with all its appendages can afford — when we can say

> "Though waves and storms go o'er my head,
> Though strength, and health, and friends be gone;
> Though joys be wither'd all and dead,
> Though every comfort be withdrawn;
> On this my steadfast soul relies,
> Father thy mercy never dies."

Such are the dangers we are exposed to by sea and land and such are the troubles some people meet with. And men are such beings that self interest and want of charity lead some to deprive the defenceless of their right and others to oppress them in their indigence when they cannot defend themselves. It appears to me that if this captain through inattention had been imposed upon he ought to have borne the consequences — that he ought to have carried them back again or forward and contrived to have landed them or have been subject to the penalty and not have exposed the lives of such a company by forcing them out to sea in the manner thus described. What is your opinion reader? Be what it may it seems that there are some people whom we cannot reason with and some circumstances which we are imperceptably led into out of which there appears no safe way to escape.

Once more: Our journey through life in many instances may providentially lead us to pass over the great deep; and many thousands in late years have found it necessary both for their own and their children's good: and among the numbers who have emigrated already not a few have had cause to be thankful that there was such a country as America to repair to. Have you any inclination reader to follow them? If so consider whether you have a sufficient reason to justify you in so doing. Have you any impression that you ought to go, or do circumstances make it necessary? Stop and consider. Are you determined? Then beware of men. Ask counsel of Him who is infinite in wisdom. Does his spirit or providence call you like Abraham to go and sojourn in a strange land? Wait upon Him for direction who is wonderful in counsel. Remain at his feet till you have no doubt of it. Pray for his protection and blessing and at length commit yourself into his hands as unto a faithful Creator. Take not a place till you have seen the room of the vessel nor suffer a self-interested people to send you blindfolded to sea when you must go be the circumstances ever so unpleasant.

No. II.

Danger nigh — the wind became boisterous and the sea rough — three days very tempestuous, &c. — nevertheless the passengers continued in good spirits — some people are mistaken who think that crossing the sea is a pleasant journey.

Last evening after going to bed it rained hard, the wind was boisterous and the captain called all hands to help as if danger was nigh. Some of the passengers said that we were in danger from rocks not having got clear of the Irish channel. This day we have had a strong gale and the vessel heaved us up and down as much or nearly perhaps as if we had been in a swing boat. The sea appeared to be hoary or to boil like a pot of ointment. The porpoises floated on the surface of the water which it is said to be a sign of bad weather.

Saturday and Sunday were very windy. It seemed as blustering as when on land it strips buildings and blows down large trees. The sea beat over the vessel and came down the hatchway. Boxes, kettles and other things would tumble against us unless tied and in general the vessel was as sloping as a flat roofed house. Consequently many were very sick: nor could we scarcely get out, stand to get a cup of tea, or do any thing.

"Still by me O my Saviour stand
And guard in fierce temptation's hour;
Hide in the hollow of thy hand;
Shew forth in me thy saving power.
Still be thy arms my sure defence,
Nor earth, nor hell shall pluck me thence!"

On Monday July 2 the wind was blustering. On Tuesday more so; but on Wednesday it became more terrible, and of course the sea much more troubled. We could not light any fire the wind was so furious, and the sea as if it would have swallowed us up. I knew not that I recollected it more blustering on the land in my life. Merciful protector of men save me in every danger. Could a person have flown so many hundred miles and have taken an elevated stand at a distance he might have seen the vessel encountering the storm and tempest. Had he been an artist, with his pallet and materials for painting, he might have sketched out the unpleasant scene — could he have come down into the steerage he might have witnessed the situation of emigrants and their perils on the sea. I did not know but the Prince of the power of the air was going to

raise as powerful a storm as that which smote the Patriarch's house and buried his family in the ruins thereof; or that an angry God was going to fulfil that irrevocable sentence which has assured us that we shall surely die. The air appeared as dark perhaps as in the dead of winter and the evening brought not a brighter scene. During our passage it was reported that the captain said that he should not be believed if he told the people in New York what weather we had had in our journey. At the height of this tempest I went down into the second cabin and told a woman that I should like to find a serious person or two to join me in prayer; whence I returned to a person from Derby who agreed to unite with me. "Bless the Lord O my soul and forget not all his benefits." Truly there is nothing like prayer either at home or abroad! Prayer ardent has shut and opened the heavens; dried up the sea; disconcerted the schemes of armies, and bound the most inveterate enemies as with chains. Elias prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit.

The evening continued dark and gloomy, the sailors sat solitary and the passengers were shut down without any light as in a prison house on the sea. The wind and the waves roared as with the voice of many waters and having been troubled for such a length of time grew not better but worse. Sometimes the waves would dash against the side and go over our heads. The vessel would so roll on her side as to throw people violently against each other, or against some thing that might much injure them. At night I was afraid that I should fall asleep and pitch out of my berth, so I reached a cord and put round me and fastened it to one of the wooden slips above me.

"To the haven of thy breast,
O Son of man, I fly;
Be my refuge and my rest,
For O! the storm is high!
Save me from the furious blast;
A covert from the tempest be!
Hide me, Jesus, till o'erpast
The storm of sin I see.

First and last in me perform
The work thou hast begun:
Be my shelter from the storm,
My shadow from the sun:
Weary, parch'd with thirst and faint

Till thou the' abiding spirit breathe,
Every moment, Lord, I want,
The merit of thy death."

Our situation to a people unaccustomed to a sea faring life, was trying and when we went to bed there appeared no signs of alteration. At length however I fell asleep and when I woke in the night and found at intervals the ship more still I was in hopes that the storm had ceased. When we rose in the morning lo ! there was a calm.

But the people in general were in good spirits and notwithstanding the dangers of the sea and the difficulties attending such a voyage the thoughts of arriving in this land of liberty pretty well buoyed them up to cheerfulness. Some of them having been oppressed with poverty and exercised with want of success ; others having had some relations there before whom they wanted to see, they lived in hopes of seeing an end to the painfulness of a sea voyage by having their griefs redressed in the land to which they were bound. There was one man who had been in New-York before and was going over a second time, and said he would sooner be in America with or without a shilling than be in England with five hundred pounds !

Imagination leads some people to suppose that crossing the ocean (especially to a contemplative mind) is a pleasant journey, but indeed it is a time of but little enjoyment. They suppose that the beauty of the firmament in a clear day—the large expanse of water in an ocean—the smoothness of the surface in a calm and the majestic folding of the waves in a gale of wind ;—the ripling of the stream—the noble appearance of a large vessel in full sail, &c. are delightful, but experience teaches otherwise. If it is pleasant to take an occasional excursion on the water there are many things annoying and disagreeable among a ship's company emigrating to a distant country. To enumerate a few : First, the tossing of the vessel brings on the sea sickness, and although some may not be sick yet they are obliged to be among and surrounded perhaps by fifty at one time who are so. Secondly, after being sick and continuing in a dense salt atmosphere, a person during the whole voyage probably can never relish his food. Thirdly, for want of experience he is furnished with such food as he could not relish on land. The beef and bacon cured by some people and sold to passengers for such a journey is so unsavory that it is sufficient to starve a person or make him sick. Fourthly, he is obliged to be surrounded by people he can-

some reading and others singing: some fiddling and others dancing,—children crying and men swearing. These things, together with some others that might be mentioned, the difficulty of cooking a little food, and the want of some things, that under afflictive circumstances, might be procured on the land, make it not a pleasant but a disagreeable journey.

No. III.

Perils and dangers will not long deter men from folly — the question "is there any harm in dancing?" answered, &c.

There are no perils wicked men get into that will deter them from folly; for if they are brought to their wit's end, and to the very brink of destruction, they return to their evil practices as soon as the danger is over. This is the case here; no sooner scarcely had the storm ceased than they began with fiddling and dancing: Alas! what foolishness and presumption. Is this the way, O vain man, of shewing thy gratitude for a deliverance from what in a few days must have ended thy life?

The reader will probably ask, "is there any harm in dancing?" I believe there is, and that it must be classed among the vanities of this present world — among the works of darkness rather than light. I believe no righteous person can join in such an assembly;—First, because the righteous, in no age of the world, have followed such an amusement. Secondly, because it is followed at the present time exclusively, by the thoughtless and gay; the dissipated and licentious — by the ungodly and men of this world. And, Thirdly, because lovers of pleasure shun it in affliction; at the decease of their dearest friends; during storm and tempest, or heavy thunder and lightning, There has not been one instance, I presume, where a righteous man has had recourse to music and dancing to find comfort in affliction; but there have been thousands of people who have repented of the evil, and given themselves unto prayer.

Are you not convinced, reader, that the way that leads to everlasting life and glory is too narrow to admit of dancing? If you are, will you persist in such folly? Dare you dance on the brink of a precipice, or still pursue a course that leads to hell? Could it be possible that if death should arrest a person in the way to hell, that he could

have the least hope of heaven? Is not such a case an hopeless one? And if dancing, dressing, self-indulgence, living without repentance, fasting and prayer may be admitted, in what sense do you consider the way to heaven to be a straight and narrow one? Turn you then from your evil ways that your souls may live. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." *Isaiah* lv. 7.

No. IV.

Want of experience makes a sea voyage more unpleasant than it otherwise might be — some information given in regard to preparing for such a journey, &c. But the most important of all journeys together with a preparation for it, is from this world to that which is to come — Reflections.

Emigration would be more pleasant, both with regard to a journey at sea and settling in a strange country, if experience was not wanting; but in such enterprizes as well as all others, there are many things to learn. Hence some people set out on such a journey without making preparations that would be to their comfort, and some others locate themselves in places which discourage them.

In order to explain myself on the first particular here mentioned, I shall put down a few things which should be regarded. A little information in reference to providing for such a journey may be useful. Hence, let the reader observe that at this time of emigration, there are tradesmen at Liverpool who make considerable business in furnishing travellers with what is necessary for their journey. Such people are useful as they pretty well know, by much experience, what is necessary; but travellers being strangers to them, they are apt to recommend too much of some things that are almost useless, and too little of others that are extremely necessary, though recommending indiscriminately to the robust and healthy — the sailor and the countryman — the delicate and sickly, without making a proper distinction between them. The effects of the water, confinement, &c. give people unaccustomed to a sea-faring life such an electrifying shock, that could they have what is suitable to their condition they would find it greatly to their comfort. Here are a number of families on board, and

every family, I suppose is plentifully provided with biscuits; but not an individual, probably, who likes, and but few that can eat them. Some have a hundred weight, and if information be correct, some others more than double that quantity, who will not probably eat a half, nor a quarter of them.

This seems almost universally a useless article, unless people were kept out at sea till they recovered themselves, or were starving. To avoid eating them people are baking cakes in the pan every day. The beef and the bacon likewise that these merchants furnish passengers with, by whomsoever it is cured, or wherever it comes from, is so different to home-cured meat that the taste of it is almost sufficient to make people sick.

To avoid the difficulties some have fallen into in this respect, let passengers use a little caution. Let them first purchase as much bread as they can eat while it is good, and providing they can find some as well baked and made of as good yeast as is sometimes sold in England, they might lay in as much as would last a week or a fortnight. Secondly, they might cut some well baked bread in slices and well toast it; and providing it was good and well packed, they probably might take a sufficient quantity to last the whole voyage. Thirdly, let them lay in a proper quantity of flour, rice and potatoes. There is scarcely any thing more palatable to people on sea than potatoes roasted. Fourthly, take some good home-cured bacon, and put some beef in pickle for yourselves. Fifthly, provide some coffee, tea and plenty of sugar—ten pounds of sugar would not be too much for a six weeks' voyage, to some individuals. In addition to these things, it would probably be prudent to purchase some gingerbread, oranges, plums and wine, as your better judgment may determine; inasmuch as it will be too late to procure such things after you have put to sea. I might, however, have observed, that it would be best to take some biscuits in case they could not be dispensed with.

But the most important of all journeys, and which we have to prepare for, is to eternity. Eternity! O eternity! Who can comprehend its meaning, or who can measure the length and breadth of eternity? Yet it is not far from every one of us. There is but a little line of separation between us and this vast ocean. How important therefore, that we make a proper preparation for it. When on the Atlantic we cannot step out into a village or shop for any thing neglected, and when launched forth into vast eternity it

will be more impossible, and no hopes of reaching an opposite shore. O vast eterntty ! it swallows up time and all its inhabitants ! The king and the beggar, the philosopher and the husbandman, pass into it. Neither parents or children are exempt. The master and servant, the old and the young, the corpulent and lean-fleshed all go together. Here is no exception, no not one. It has received every individual from the beginning. The inhabitants of villages, towns and whole empires, have been carried away. And the millions that have ever trodden upon the earth have already or are still passing into this ocean.

If then so many millions have passed away already, and that after this transition shall be the judgment, where shall a place be found to contain so vast a multitude ? Will the whole earth be a sufficient space for them ? How many square miles will be sufficient for the countless millions ?— the old, the young, the middle aged, the righteous, and the wicked ? Will they not be caught up to a more extensive plain, to appear before the awful tribunal ? Who can tell the place where His august majesty will hold this solemn court ? O reader how will you appear in that day ?

And if every secret thought, as well as the most criminal offences, shall be brought into judgment, what length of time will this occupy ? This is our day reader ; that will be the day of the Lord. Will it be a day of a thousand years, or ten times as much ? Be as it may will it be a day of joy, exultation and triumph, or will it be a day of unutterable anguish, lamentation and wo ? What sayest thou ? May it be

> Our sole concern, our single care,
> To watch, and tremble, and prepare
> Against that fatal day.

As it regards our journey across the ocean, we are in hopes of reaching by and bye the banks of Newfoundland, said to be about twelve hundred miles from New-York, and which the sailors compute in general to about eight days' sail. So time goes ! And so our journey, and labor, and life diminishes. Thus does one hour, and one year succeed each other: and every hour brings us nearer our eternal home. If we are prepared it will be well with us ; but if not prepared, we shall repent in vain. If we die in our sins we shall be ingulfed not in the bottom of the sea, but in the whirlpool of endless despair. Ah, reader, how important the work that lies before us. How desirable to leave the stage of life rejoicing : how blest are they who

die happily. If we die the death of the righteous; we shall rise to joys that are immortal, and lasting as the days of heaven; yes if this should be our case, we shall leave this gloomy region for a happier clime — we shall pass from this vale of tears to a state of bliss — we shall exchange our sorrows for endless joys, and bid adieu to our troubles for a state of pure enjoyment; where there is joy without sorrow, and pleasure without pain. In a word, we shall leave the storms and tempests at sea, for the gentle, the pleasant, and never ceasing gales of paradise. Let us, therefore, and immediately prepare for so important a journey.

"Then let us lawfully contend,
And fight our passage through;
Bear in our faithful minds the end,
And keep the prize in view."

No. V.

Inoculation or vaccination of importance previous to such a journey — the consequences that we are otherwise liable to — Wisdom necessary to direct us — Reflections, &c.

It is a matter of considerable importance that people get inoculated or vaccinated before they undertake such a journey, for if they do not they are liable to take the infection previous to their going on board and setting the distemper on the ship's company, or they are in danger of taking it of others if it unfortunately breaks out after they get to sea. And if this happens without the loss of one person's life, yet it may draw after it one consequence that is serious — namely, the penalty of laying at quarantine on a foreign coast. This was what we were in danger of; for a child belonging to a man and woman from Oxford fell of the small pox about the third day after we put to sea. The captain would have sent the mother and child to shore the day previous to sending the P——h family, but happy for them, the boatman would not take them. I say happy for them for if this boatman would have taken them they would through this sad circumstance have been sent (if I am not mistaken,) to the Irish coast, while the husband, if he had went forward as was proposed, would have gone to America. If this had happened, how would these people, sent out by the assistance of friends — how would they, I ask, have met together again? And if the husband had gone

with the wife and child, how could they, after paying their passage at Liverpool, have raised the money to prosecute their journey? Alas! how we are surrounded with dangers! How necessary then to enter upon emigration with caution! How important is wisdom to direct us! And how ought we to pray for divine protection to secure us from evil.

The consequence of this circumstance, was trivial to all, excepting the father and mother of the family. No other person, through a gracious providence, took the infection, but it was attended with considerable difficulty to Mr. and Mrs. C——. In order to provide for them without any injury to the passengers, the captain commanded the mother and child to be put in a boat on the top of the deck, and for a cover from the inclement blast of a storm and the night air, they overwhelmed them by putting another boat over them. This is not the only individual I could mention, who was taken with this disease on the ocean. How necessary, therefore, is wisdom to direct us!

I said wisdom! "But where shall wisdom be found? and where is the place of understanding?" Man is given to folly and abstractedly considered has no inclination to search after it. Man? "Man knoweth not the price thereof; neither is it (originally) found (among any of his unregenerated brethren) in the land of the living." It is not to be found in its original abode upon the face of the earth, nor does it dwell among the proud sons of men. Hence it is not to be purchased upon land, and if it was, emigrants passing over the ocean could not reach it, nor is it found in any such manner upon the sea, for "the depth saith, it is not in me: and the sea saith, it is not with me. It cannot be gotten for gold, (though that will purchase any earthly treasure,) neither shall silver (to any amount) be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, (nor all precious stones upon earth) or the sapphire. The gold and the crystal (both together) cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls: (such things deserve not to be named,) for the price of wisdom is above rubies. The topaz of Ethiopia (though superior to all jewels and precious stones) shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living and kept close from the fowls of the air. Destruction and

death say we have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven ; To make the weight for the winds, and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder : Then did he see it, and declare it ; he prepared it, yea and searched it out. And unto man he said, Behold the fear of the Lord, that is wisdom ; and to depart from evil is understanding." *Job* xxviii, 12–28.

Hence wisdom in the sight of God is to depart from evil; to fear, to love, to honor, and to seek and obtain his favor; and nothing on earth is or ever can be set in competition with it.

"Happy the man that finds the grace,
The blessing of God's chosen race ;
The wisdom coming from above,
The faith that sweetly works by love.

Happy beyond decription, he
Who knows "the Saviour died for me!"
The gift unspeakable obtains,
And heavenly understanding gains.

To purest joys she all invites,
Chaste, holy, spiritual delights ;
Her ways are ways of pleasantness,
And all her flowry paths are peace.

Happy the man who wisdom gains :
Thrice happy who his guest retains ;
He owns, and shall forever own,
Wisdom and Christ, and heaven are one.

No. VI.

The different kinds of fish and fowls seen on our journey — different kinds of creatures in creation contemplated, and their various modes of existence — Some reflections.

Some people have spoken as if there were as many kinds of fish in the sea as animals on the land, and which are of the same species and resemble each other as sea horses, cows, sheep, hogs, &c. but this assertion does not seem to have its foundation in truth. All I have seen in my journey of the fish or fowl kind have been the porpuses — something which the mate supposed to be a shark — a few gulls and some little birds like swallows. These little innocent

birds have followed us nearly all the way: they employ themselves by flying in the track of the vessel, and have lately increased in number. Where they rest at night I know not, not on the vessel we might suppose, because one day or two they disappeared, not on the land I flatter myself because we are, perhaps, five hundred, or a thousand miles from the nearest, and we may think it incredible for them to sit on the water — especially in a rough sea, because when calm they seem to tread it in a fluttering attitude, and seldom settle.

On Wednesday the 18th, I went on deck to see a whale, but which was at some distance. It seemed to blow the water a considerable height, making a sort of vapor as out of a boiling furnace. At another time I saw a number of fish near the vessel, rising one after another, and pitching into the sea with a motion as slow as that of an elephant, and which were perhaps twice or thrice as large as an ox. These fish, if report was true, are sometimes about thirty-feet long.

How wonderful and diversified are the works of God! Look at the few things under thy immediate observation. Here are creatures who can live only on the earth, and who are obliged to construct this large vessel to sail over the ocean, as men; here are other creatures that can live only in the water, as fishes; other things that can live in and pass through the air, as birds. Observe these little creatures following the ship, and living upon the crumbs that fall from the table, upwards of a thousand miles from land. Consider again that there are other things that can live in the water and out of the water, as the crocodile, other creatures that can live in the earth and out of the earth as the worm that crawleth upon the ground. Look at these things and wonder; contemplate and adore — adore Him whose forming hand made all these things and created thee also out of the dust of the earth — whose providence hath preserved thee hitherto from sinking into the mighty waters, or from falling into the grave to rise no more.

"Thou hast created all things, (saith St. John) and for thy pleasure they are and were created." And in the beginning they, like ourselves, were innocent, harmless and immortal. It was sin only that brought death and destruction into the world — death and destruction upon man, madness and mortality upon the creature. If this is not admitted it follows that the gracious and wise Creator of all things had pleasure in making them only to die and perish. But he made them for his own glory, and he looked

upon them and pronounced them very good They were all harmless, and in a certain degree all happy. The fierce lion and the gentle lamb could eat together, and the wildest creature that now ranges the plains, and the most defenceless animal that lives upon earth, might have laid themselves down without any danger. But how has fierceness, ferocity and cruelty taken possession of many of them! And how death has entered into the world, and destroyed his millions, and laid their honor in the dust. He has depopulated towns, cities, kingdoms, and swept away the inhabitants of whole empires, as with the besom of destruction.

But if all things were created for God's pleasure, and his mercy is over all his works, will he suffer the creature —any thing that hath breath, to be blotted out of creation, and annihilated wholly and solely for man's transgression? Shall the laborious and useful ox that treadeth out the corn, and the innocent lamb without any criminal offence, suffer death and be annihilated without enjoying life and the happiness for which they were created? Shall God's glory and purposes be disconcerted through the disobedience of one or two of his creatures? Will he suffer such a chasm to be made in the workmanship of his hands? "For the earnest expectation of the creature (saith St. Paul) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, For we know that the whole creation groaneth and travaileth in pain together until now: and not only they but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body." Rom. viii. 19–23.

If then God created all things for his glory and has made a gentle and perpetual gradation from the highest intelligence in heaven, to the poorest clown that lives upon earth, and if there is a gradual descent from the rudest rustic to the worm that crawleth upon the ground: supposing, I would say that there is a gentle gradation from the highest created beings in heaven, to the poorest creature on earth, is it likely that God will permit man's folly to bring death into the world and thus for ever destroy and annihilate so great a part of the workmanship of his hands? What if

his all-creating hand should preserve and restore them to their original state of purity and perfection. Has he not said "Behold I make all things new?" And has he not a right to do what he will with his own? Is thine eye evil because he is good? Reply not therefore, O vain man, against God because in an inferior sense he taketh care for oxen, but rejoice inasmuch as while his mercy is over all his works, he has through his great goodness made it possible for thee to enjoy a mansion in heaven.

No. VII.

The subject of seeing land much agitated among the passengers, &c. — Some things annoying and troublesome to the writer — His practice of keeping up a little religious devotion during his passage — Reflections, &c.

There has been a great deal of talk among the passengers about seeing land, but they are almost wearied with talking and well nigh given it up. Thus hope deferred maketh the heart sick. To get out of this situation is desirable, and nothing is more pleasant to the worn out mariner than the desired haven. But one thing is to be desired more than the land-scape — namely a good conscience — purity of heart. O Saviour of men, grant me this request before I die, that I may see thy providential hand in all thy dealings with me, and also that view of thyself promised to the pure in heart in thy word. Grant unto me this unspeakable blessing, that I may be satisfied though I should be detained on the sea and never see land — though my future habitation should be in the humble valley, and not on prospective hill; or though I might have my dwelling in a poor cottage and be obliged to look through the lattice, while others live in a palace and fare sumptuously every day.

What has been annoying to me in my journey is; First, the profane language of many of the passengers, who have frequently used expressions too vile and wicked to mention: Secondly I am situated with some who are not agreeable, and who have given liberty to another to intrude into our scanty allowance of room, who utters so many oaths and uses such low witty expressions, as it were from morning till night, that it makes it more unpleasant: Thirdly, the provisions and confinement, the journey and effects of the

sea, make me so ill: and, Fourthly, some of the sons of Belial have been perpetually insulting and teasing me.

During the whole voyage I made it a point of duty to kneel down by the side of my berth to ask the pardon of my sins, God's blessing and protection: and by the blessing of God though on the sea and tossed about, I slept some part of the time comfortably and in peace. This circumstance, however, was one thing that led them to mark me out for insult and persecution, though others had some respect for me on that account. They insulted me considerably, and one time they came and pulled my bed clothes from me. One night they drew a blanket away some distance from me, and lest I should lose it, I afterwards got a cord and fixed it to a slip of wood belonging to my berth, before going to bed, during my journey. I say lest I should lose it, for in such circumstances, and among such a company, it was very probable. At the time that extra company of thirty persons was sent amongst us, I and another man lost our biscuits and could never find them afterwards. Before we arrived at New-York I lost my piece of soap that I kept for washing. One night these rude people disturbed the family that lay next to me, and Mrs. S—— being terrified made an alarm by crying out captain! captain! &c. who ordered a light to be brought down into the steerage and on her husband threatening to stab them they disturbed them no more.

I have observed the day as a kind of fast-day, for which I am thankful; to God be the glory; whatever other people say or do, I hope providence will order all things for my good, and that grace will enable me more or less to attend upon this duty. I find it productive of a degree of purity of mind which I cannot enjoy in the neglect of it. Not only so, but I believe it is good for body as well as mind, and that it kept me from being sick when perhaps no less than a hundred were so in the vessel about me. I do not think it every thing as a religious duty, but it is something; nay, it is an indispensable duty, in order to make progress in the divine life. God has commanded it, and as creatures we are bound to obey. Hence, while we neglect it he has somewhat against us. And if he has not, still we are enemies to ourselves, if he has instituted it for our good. How is it that so few arrive at purity of heart among professors, and so many turn back to sin and folly? Is there no balm in Gilead? No physician there? Or are the means instituted for our recovery ineffectual? How is it that so many are saying,

"I am all unclean, unclean,
Thy purity I want;
My whole head is sick of sin,
And my whole heart is faint."

How is it that so many are speaking the same language of complaint and their barrenness year after year? And how is it that so many old professors will fly to St. Paul's words in his seventh chapter to the Romans, instead of quoting the eighth, where he says. "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death?" How is it I say, that they are saying all their lives, or to hoary hairs, "I am wretched sold under sin — O wretched man that I am, &c." When the promise is, "I will circumcize thy heart, and the hearts of thy seed, that ye may love the Lord thy God with all thy heart, and soul, and strength?" Is such language that of matured experience or the language of living faith in the son of God? Do such people experience the fulfilment of God's promise where he says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them?" (Ezek.) xxxvi, 25, 26, 27.) Do such people as are always talking about their uncleanness, their barrenness and unbelief, experience this promise given unto them, or does their experience accord with St. Paul's, where he says, "I am crucified with Christ: nevertheless, I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me." Gal. ii. 20. O my Saviour, cleanse me from all unrighteousness that my soul may live; and that I may praise thee in the morning — in the evening — and at noon-day; and without a faltering tongue. Give me

A heart that no desire can move,
But still to adore believe and love;
Give me my Lord, my life, my all.

Nevertheless allowances must be made, for charity hopeth all things for the best, in reference to the penetent and afflicted, however deficient they may sometimes appear in experience; or however imperfect their works may be.

Circumstances alter cases. The poor widow's mite was received with a greater expression of approbation than the offering of those who cast in much. The thief on the cross was accepted though under his distress he could not go and make confession by being publicly baptized. The infant, the sick, the aged, the man of hard labor, and the woman with a large family cannot conform to the same rules exactly as the man who has no trouble or business on his hands. And supposing I could attend upon every mean in the most regular manner, what then? Would that save or recommend me to God? Should I be more acceptable to him who delighteth to shew mercy? I mean to say would that secure my sanctification in any limited space of time, any more than the man oppressed by servitude, providing he sought it by prayer and believing? After all I should be an unprofitable servant. My only hope would be in Christ Jesus. He only is worthy to receive honor and glory. My salvation was purchased by his precious blood. He began the work in me: he must carry it on, and by his grace I must be finally saved. Heaven is a free gift after all that we can do; for God would have been gracious unto us had he promised us only a cottage on earth instead of a mansion in heaven. "When ye shall have done all those things which are commanded, you say we are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.) Besides God sees good to try his people, let their sincerity and striving be what they may. It pleased him to try his ancient people in the wilderness to see whether they would serve him or not. There is a gradual process in almost every thing. Life has its successive stages: men are not born at full stature, nor do they acquire knowledge but by daily study. Let it be further observed that the man born to ten thousand pounds fortune for want of experience often casts it all away, while the man who accumulates that sum learns to estimate its value and preserves it. These and many other considerations when taken in connection with the wisdom of God, which regulates his conduct in bestowing his favors should prevent us from judging or thinking lightly of our brethren because they do not believe immediately unto full salvation as we do. Lord sanctify my spirit.

"Turn the full stream of nature's tide;
Let all our actions tend
To thee our Source: thy love the guide:
Thy glory be the end.

Earth then a scale to heaven shall be;
Sense shall point out the road;
The creatures all shall lead to thee,
And all we taste be God."

No. VIII.

First view of America — Our journey near its termination — Report of the cholera, &c. — A pleasant prospect on the American coast.

It is taken for granted that land may be seen. Mr. R— some time ago laid a bottle that he should see the light-house before he went to bed; and not seeing it according to his wishes that evening he has been sitting up the two last nights: so this witty man to win the bet has forfeited his rest and brought himself into derision. Sometimes the wise are taken in their own craftiness. How much better it is to be rather diffident than too positive; to be within compass rather than in almost every expression to far outleap the bounds of truth. For my part I do not like on any account to forfeit my rest: much less would I wish to forfeit it through betting for a bottle of beer. I want all the rest I can get, and yet by the blessing of providence I slumber in peace. I have also undergone the journey, considering my weakness, as well as I could have expected; but the diet, the sea, &c. has greatly saddened my spirits; so that I cannot rejoice and laugh with others if I would. Well be it so, for I do not repent of being serious inasmuch as if I am ever happy it must be in a serious frame of mind. It is written "wo unto you that laugh now for ye shall mourn and weep" and I take it for granted that as much as we are possessed or led away by this spirit, a proportionable degree of sorrow shall be given unto us. We may indeed and ought to rejoice, but it should be with reverence; with awe — with trembling. We may rejoice but it should only be when we have done well. Is not joy in the Holy Ghost always accompanied with the most profound seriousness of spirit? If so, let us guard against what may injure us — against every thing that may offend the majesty of heaven or grieve his Holy Spirit: And if we must be serious to be happy, and men must not offend with their tongues to be perfect men, it is also necessary that we be perfectly temperate to preserve seriousness of spirit, as a degree of intemperance sensualizes every power of the soul and unfits us for communion with God.

"Still let us on our guard be found
And watch against the power of sound,
With sacred jealousy;
Lest haply, mirth should damp our zeal,
And laughter's charms bewitch and steal
Our hearts away from thee.

With calmly, reverential joy,
O let us all our lives employ
In setting forth thy love!
And raise in death our triumph higher,
And sing with all the heavenly choir
That endless song above."

Our time is rapidly passing away and our journey over the Atlantic will soon be brought to its termination. Last night after we were in bed Mr. E——, a passenger, was saying we had sailed, (as I understood him) upwards of ten thousand miles since we left Liverpool. It is reported that thousands have died at New-York of the cholera within a short space of time: so it has got there before us and we are literally running into the midst of it. May God preserve me and all who have shewn kindness unto me, and turn the hearts of the rebellious by this alarming judgment. We have also an island before us, where I suppose we must go on shore and remain a short time. So we arrived opposite Satten island on Saturday evening, just six weeks after we came out of the docks at Liverpool.

Here the prospect is rather romantic yet beautiful. *Romantic* — wild with cliffs and hills, barren land and fruitful fields: one piece rising above another, and the hindmost being elevated sufficiently to look into the sea and commanding in prospect New York about six or eight miles distant from us. *Beautiful*—houses and cottages before which there are green pieces of grass-plat inclosed, the houses also neatly constructed and painted as white as chalk. In one direction there are three hospitals, as it were on three hills, rising above the cottages that stand before them;—the hospitals being distant from each other about two or three hundred yards: and not only so, but they are painted white and beautifully adorned with round pillars, and colonades above each other in front.

No. IX.

The passengers commanded to wash all their linen before landing — The difficulties of the day following in removing from vessel to vessel, and landing to have our goods inspected, and afterwards proceeding to New-York — Our short stay in the city on account of the cholera, &c.

Cessation from labor is pleasant to the heavy laden, and rest is sweet to a laboring man; but this is a day of confu-

sion after a tedious journey. In consequence of the small pox breaking out after we left Liverpool, there was a command given that all the linnen and blankets belonging to the passengers should be washed before they went to land. So here were about six weeks' linen for about a hundred and sixty or seventy people to be washed, without a copper or furnace to heat the water; and which was to be heated in kettles, sauce-pans, &c. over a common grate on deck. This wants no comment. No such drying yard I presume could be seen in England as this scene afterwards exhibited —the sailors drawing up lines in all directions, perhaps twenty feet high, some over the vessel and some over the sea. Old men and women, young men and maidens, all united in the important labor. O that my heart was fixed, and that I could say,

"Thou, O Lord, in tender love,
Dost all my burdens bear!
Lift my heart to things above,
And keep it ever there!

Calm on tumult's wheel I sit,
'Midst busy multitudes alone,
Sweetly waiting at thy feet,
Till all thy will be done."

Tuesday 31. Last evening we were informed that we must rise early, and that a vessel would come to take us forward; from whence we proceeded to Staten Island to put goods, boxes, &c. on shore to be inspected by the doctor, and to have every box, bed, parcel, &c. laid open to the custom house officer. What a day's labor was this!— that is of so many people and families packing up every article, hauling them first on deck and then on another vessel —with much labor landing them on the island, spreading them open, then hauling them on the vessel a second time and proceeding to New-York! However about three or four o'clock in the afternoon we landed at New-York, and first set our feet on the shore in America.

The cholera being in New-York, several of us were disposed to go forward; not supposing we could run away from this contagious disease, and yet thinking it prudent probably not to run into it. Hence I saw but little of the city: nevertheless what little part I reviewed led me to think that many of the buildings were equal to many in London, and that the sign boards were as neatly painted, though the houses in general are not built in so uniform a manner as those built in the west end of the town within these fifty years last past. In some places there are rows of trees planted in the streets; some standing in the pave-

ment, which tempers the heat at noon-day and which make the habitations pleasant for those who dwell in them. This makes many villages and towns very pleasant, and what is more common and necessary in America than in England. Indeed weare favored: the weather being cool and shady, and inthat respect for aught I know as pleasant as it is in spring in England.

No. X.

Our rapid setting forward for Albany and Ohio — The scenery and objects beheld on the Hudson river — The weather fine, the scenery grand, and the journey pleasant — But amidst the happiest circumstances affliction and death are near at hand.

To save time and expense as well as to avoid presumptuously running into the midst of the cholera, several of us went and slept on the boats which were going to Albany. We did not do this I presume because we thought we could run away from this alarming disease, but we did not think it imprudent to keep away from it. I remembered what a young gentleman had said on the Atlantic about the musquetoes, and hearing one of them or something else after I went to bed, I rather expected them to be troublesome, but I found not much difficulty from this quarter. These things in America are much like the same in England only more numerous.

We are now travelling up the Hudson river, which in some places is as wide as the Thames in London, and in others perhaps much wider. The banks in some places rise by rapid ascent, and in others by a gentle process; in some places more thinly interspersed with trees, putting forth their green foliage and spreading their branches around them; and in other places they are clustered and crowded together like the thick wood. Indeed there is a diversified scenery of hills and chasms, which is alternately beautified with small and green trees and pleasant prospects. In one place there are small cottages like hermits' cells, pent up by the hill and the river, apparently inaccessible to travellers; while at some distance there are a few genteeler houses. Sometimes our sight is much limited by the banks of the river, but in other places we have a more extensive vision, where by looking across the country we see mountain rise above mountain at a great distance. What diversified scenery! Mountains, hills, fields, woods, cliffs,

and rocks! But where is there any permanent possession in this world? On what rock can we find a place of security for one day? And where are the riches — the durable riches that will not slip through our hands into the possession of others? Are they in possession of the rich in England? No: if they were the poor could not obtain them. Are they enjoyed exclusively by the rich and speculating men in America? No they are not. Who then has any knowledge of them? Who? The poor in spirit — the pure in heart and the man who has had his heart emptied of this present evil world and filled with God.

The day is fine, the scenery grand, and the journey far more pleasant than when we were on the ocean. There is a fine gale of wind tempering the heat of the sun, which is also shaded by some light and flying clouds; insomuch that we find no inconvenience from heat any more than in England. But in one journey added to another in this way there is but little rest, and there is no firm standing on the unstable element. The stubborn soil requires a yoke of cattle or a team of horses to remove it, but on the water there is no sitting or standing. Here then is not our rest. Let us therefore arise, take each one his staff and be in readiness to depart. Have you considered, reader, the uncertainty of human life?— that although the day is far spent you may not reach the evening, or remain in time till the morning light? What then are all the nations of the earth, and the glory of them. They can give no real satisfaction at our departure out of time into eternity, nor procure peace or solid rest previous to our exit. Where then is the consistency in laying up ten thousand times more than our wants require? What folly is greater than that of the man who builds a house and furnishes it, and immediately sets sail for a distant country? Yet the riches of many in reference to their own enjoyment are procured and laid out to as little purpose. O that we may find our way to mount Zion; the city of angels and of God, the haven of eternal repose. There the wicked cease from troubling, and there the weary are at rest.

Alas! here is sickness and the want of many things, and in the most happy circumstances we are but one step from sorrow and distress. Amidst all the scenery with which we are surrounded, and considering the pleasantness of the day to solace our minds as travellers; having cause for thankfulness that we escaped the dangers of the sea, and the inconveniencies necessarily occasioned thereby, and having had our minds comforted and bodies refreshed with what is requisite to sustain us under our trials as mor-

tals; yet we are not secure from the pestilence that walketh in darkness, nor from the arrows that fly at noon-day. Death is at the door and trying to make an entrance into our camp. It is but a little time ago since Betsy *****, a young woman from Oxford, informed me that they had taken a man down who had fallen of the cholera. I looked down the hatchway and beheld the sick man whom the doctor was bleeding close to my bed and seated upon my box: so after all our travels we are not above one remove from death's door. O death, how terrible art thou to the wicked and to men in the midst of life and endowed with great earthly possessions! How impartial in thy administrations! How certain when invested with commission. "What! grant no favor?—Not to arrive at home and set the house in order? Not to bid a friend farewell?" No: there is no pleading with death—but thanks be unto God who giveth us the victory through our Lord Jesus Christ. O thou Saviour of men, be all in all to me.

"In want my plentiful supply,
In weakness my almighty power;
In bonds my perfect liberty;
My light in Satan's darkest hour;
In grief, my joy unspeakable;
My life in death; my heaven in hell."

The man after being blooded became insensible, as he afterwards told me; and when he came to himself was in great pain in his bowels. He vomited — was cramped in his hands and feet — clenched his hands and said he could not endure it long. The doctor laid a large mustard plaster on his bowels; afterwards gave him a little brandy, and at evening the pain ceased. In the morning he was enabled to rise and walk.

N. XI.

Our arrival at Albany and departure from it — The woodland, appearance of the country, &c. — Our passage through a curious rocky chasm, called "The Little Falls" — Passed by some rich swarded and arable land —Remarks on the rich, romantic, and yet desolate appearance of some parts of the country.

Having arrived at Albany, which is about a hundred and sixty miles from New-York, as soon as an opportunity could be conveniently obtained we set out in a canal boat

for Buffalo, a space of three hundred and sixty-three miles. On Saturday morning we were travelling just by the Mohawk River — only the tow path separating it and the canal. This river, as I was informed, is between two and three hundred miles in length, and probably two hundred yards wide. It ran currently over the stones, and yet at that time of the year did not appear above two or three inches deep in water. Afterwards the canal went over it; there being between twelve and twenty arches to let pass the shallow stream. Here the country is pleasant and the heat no more intense, as I know of, than it is in England. But I do not see so good a quality of meat, vegetables, &c. though it may be owing probably in part to the markets being deserted on account of the cholera. Nor are the fields stocked with sheep and other cattle, as in the island of Great Britain.

How woodland the country! We have travelled hundreds of miles and we see woods and trees without measure or end. Yet it is not unpleasant. Our sight is not bounded by a thick fog, or the solitary appearance of an untrodden path. We can see to the top of the hills though in the valley, and trace the footsteps of nature as in our native land. We hear the singing of birds, and behold the hills and valleys covered with grass. The farmer has already gathered his wheat into the barn. The sun shines as warmly by day, and the moon visits us with her glimmering taper by night. Here are both the comforts, and at least some of the superfluities of life — corn, and wine, and oil — some of the finest wheat for bread, and the purest streams to quench our thirst. But the best of all is there are social friends and spiritual enjoyments, the bread of life, and the presence of Him who filleth both the heavens and earth with his glory. And that while He by whom kings reign in Europe, and princes decree justice in different parts of the world, recognizes, controls and governs them as he sees good — that while he rules in heaven, and owns the inhabitants in Great Britain as a branch of his intelligent family on earth, he also beholds the continent of America and recognizes it also as a part of his footstool. Yes, he is here. His broad eye discerns the whole continent at a glance, and his tender mercies are over all his works. He feedeth the ravens that cry in the uncultivated wilds, and the young lions of the forest are fed by his all sustaining hand. He heareth the cry of the poor, and extendeth mercy to the prisoner, and his providential arm is stretched out in behalf of the oppressed and also to supply the wants of the destitute.

" Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth, and seas, with all their train;
His truth for ever stands secure:
He saves the' oppress'd, he feeds the poor,
And none shall find his promise vain.

The Lord pours eyesight on the blind;
The Lord supports the fainting mind;
He sends the lab'ring conscience peace;
He helps the stranger in distress,
The widow and the fatherless,
And grants the prisoner sweet release.

On Sunday (as it appears) we passed through a curious kind of rocky chasm called " The Little Falls;" the canal running in a serpentine, winding manner, between them. The bank on one side, is perhaps one hundred yards high, and so steep that no person could ascend to the top, and yet covered with firs of considerable size: on the other hand it falls back, and yet rises, as it were, one piece above another — here — there—yonder. In another place they were bare for yards. At a little distance they were like a number of tomb-stones, many tons weight: they were separate, yet on or below the surface probably all joined together. Some travellers might call this beautiful scenery, but for my part I like to see some rich pasture land well stocked with cattle, or a large field of the finest wheat. A short time afterwards we opened into a fine extent of country, with large fields interspersed with single spreading trees, like English elms or oaks, yet upon the whole void of neatness for want of better cultivation, English enclosures, fences, &c. But the world and all things therein were not made in one day.

There appears indeed to be some rich pasture land in this part of the country, a little like the old enclosure so called in England — land if well cultivated would feed the largest ox or produce the finest wheat. But what a desolate appearance in many places! There is no appearance of a house being left desolate, or a mansion in ruins; but it is the dreary appearance of the country itself. It is in some respects like a nation forsaken. I know not how many hundred thousand men might be usefully employed in this State alone — how many it would take to burn up the rotten wood, or how many might employ themselves for twenty years in clearing it up, draining, trenching and enclosing it with live fences. Here are thousands and ten thousands of acres, and millions of trees, many of which are like trees twice dead, and plucked up by the roots. Yet much labor has been wrought in so short a time, and

truly America is a fine country: notwithstanding the fact that millions of acres lay uncultivated, and millions more want much labor for further improvement. Look at the wide expanse that lies before thee. Stand and consider, O my soul — contemplate for a moment and enquire — enquire whether thou art making that improvement thy state of probation requires of thee. Art thou barren and unfruitful? Dost thou bring forth any fruit unto righteousness, or art thou dead and void of all spiritual life? If thou art alive unto God, dost thou labor so to live as to keep a conscience void of offence, both towards God and towards men? If thou art not, dost thou humble thyself by repentence, and giving thyself unto prayer? Art thou in either case serious, humble and watchful? O my God, give me repentance unto eternal life, and empower me to bring forth the fruits of righteousness to the glory of thy Holy name.

No. XII.

Affected with the heat of the weather — A log house a comfortable decent habitation, &c. — Passed by some excellent land.

Yesterday was the warmest day I have witnessed in America. The heat was well nigh too much for me; so I observe this as a kind of fast-day, which I hope will do me good. This is productive of a degree of seriousness and fixedness of thought, which I cannot enjoy without.

About this time I had the curiosity to walk over one of the bridges to look into a log house which I had not seen in England, and found it a comfortable place; sufficient perhaps to hold a tolerable family. The bed in one room was clean and good enough for an humble family in any nation. The woman was genteel in person, of civil behaviour, and polite in her manners. Since that time I have felt myself much attached to the country people in America for their humanity and kindness. And some time ago I went into a shop where a man was speaking of another who was cursing and swearing because his master did not give him enough for his labor, and then began profanely to make a song about the cholera; soon after which, he was taken, sat down and died. Another person was speaking of a woman going to a doctor, who ridiculed her; but he was soon taken with the disease and became a corpse,

So foolish are men that many of the wise (as it would seem) and of the best education, are taken in their own folly. Alas! how many dangers surround us! And how near is death sometimes when we think not of him. He is like an enemy lurking in secret places. One thing that is extremely annoying to think of is the sight of these bridges over the canal. I nearly got knocked down two or three times. At one time a poor Frenchman, (I think he was,) to save me pulled me backwards as I was sitting on a stool. Not a few I presume have been sadly bruised; had their bones broken, or killed on the spot. Merciful God save me, tho' ten thousand fall at my right hand. Let no plague come nigh my dwelling.

"Ah! little think the gay, licentious crowd,'
Whom pleasure, power and affluence surround,
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste;—
Ah! little think they while they dance along,
How many feel this very moment, death,
And all the sad variety of pain."

We lately came by some land which I think would make an excellent farm; the grass appeared so green and the soil so good, but which seemed to want more hands to manage, and more strength to bring it into a good state of cultivation—land which many farmers in England would like to take, and which would produce five quarters of wheat, or six quarters of barley to the acre. Nearly the same time I noticed some pasture land of so beautiful a green, and apparently of so rich a quality, that I do not remember seeing a better swarded piece in that country.

No. XIII.

*Arrival of Brother and Sister ******, and their family from England. Mr. ****** attacked with the cholera the next morning, and died the day following about noon.*

On Wednesday, September 5, brother and sister ****** and their family, after a journey upwards of 4000 miles, arrived in safety. To God be endless praises given. Sister ****** expressed her desire of kneeling down and giving thanks for their preservation, and immediately from the beginning in the new country, to introduce family prayer—it being a kind of new era in their earthly pilgrimage. Hence, after a few words speaking, we sang,

"Praise God from whom all blessings flow," &.

and united in prayer, and the next morning we read a portion of Scripture, and attended to the same duty. Sometime after breakfast Mr. ****** shewed symptoms of being ill, and began to complain of much pain in his bowels. Soon after his voice much altered, insomuch that at one time I knew it not till I turned round to look at him. Afterwards he was much cramped in his hands, fingers, legs and feet. He laid down. Sometime afterwards, standing outside the house, I heard him groan, and going in saw —— standing before, and as it were supporting him, saying my dear father, &c., and the latter returning the same endearing expressions, as my dear boy, &c. He seemed to have the appearance of death in his countenance—had risen from his bed as it were in an insensible state, or through the violence of his disorder, when he was incapable of getting up and standing alone.

After this occurrence I went into a wood very near the house, where no mortal eye could see me, to spend a little time in prayer; not so much to ask for his restoration, as to pray that his affliction might lead to repentance and salvation. If I erred in this respect may God pardon me. A medical gentleman was sent for who arrived in the evening. Heated stones or bricks, a blister for the stomach, a plaster of mustard for the bowels, &c. were applied to produce perspiration, and before morning the spasms or cramps ceased. Sometime during the night the doctor expressed but little hopes of his recovery, and on being asked he prayed with him. In the morning myself, and afterwards two of the family also prayed with him. At one time in the morning he seemed tolerably easy, breathed regular, and the doctor said we had managed well so far: that the disease was in some measure under control, and he entertained hopes of his life; but towards the middle of the day he breathed short and about noon he breathed his last. Thus it was that he escaped the dangers of the sea, and all others connected with such a journey, and arrived at the place of his destination as it were to lay down and die. And thus it was that on Tuesday, September 4, the family arrived at Mr. T——s, a gentleman formerly from England; on Wednesday evening, they arrived at the end of their journey; on Thursday morning he was taken ill, and on Friday about noon he expired.

☞ The author of this work wants subscribers to publish the latter part of it, and which will make about five or six numbers at one shilling each.

THE CHRISTIAN SPECTATOR.

PART II.

TWO YEARS IN OHIO.

No. XIV.

The established fame of Ohio, and reports recently received from emigrants by their friends in Europe are inducements to many to repair to the State —— though afterwards found not to suit every one —— Difficulties of some people pointed out in the character of Latimer —— The dispensations of Providence diversified, in the account of Alonzo, Ambrose and Fortunatus, &c.

The fame of Ohio having gone into almost every nation upon earth, and which had become somewhat familiar to me also; and having heard of some from England whose account was inviting to strangers, I immediately made my way up into that part of the country likewise:—and although in some parts it is of the richest soil, and covered with the largest timber; although the improved land will produce the finest wheat, and some of the dainties of life in abundance; and although people can enjoy many religious privileges, and associate themselves with many Christian people, yet it is not the best place for every one. It may be an excellent place for laboring men with families, who could not get a foot of land in Europe; or for young men, either from Europe or America, who want to get a farm of their own, and who for a few years can labor hard and endure privations connected with such circumstances; but it may not suit some other people. For individuals who have been delicately brought up in the most civilized country, as England, or some other nation in Europe; for clerks, store-keepers and such people from New York, or some other parts in the Eastern States of America—for such people I would say to go there to follow farming and enjoy the pleasures of rural life in such a new country, as some people have been tempted to do, appears an error that many have had to repent of.

In order to shew the reader the difficulties of some people who have gone too far west, I shall give him a short account of a person whom, for distinction sake, I call Latimer. He was professedly a religious character, and a sober-minded man—a man of frugality, honesty and integrity; but for a season, with all his prudence and every other concomitant virtue, he was not in pleasant circumstances. Unacquainted with the occupations of the country, and having no mechanical trade, like many others; and emigration being attended with some difficulties which even the prudent man, in every particular, could not guard against, he found in the enterprize an exercise of patience. Not being able previously to form a proper conception of a distant land, and not having a competency to meet his wants in time of adversity, the difficulty was, when former sources had failed, how to find others to supply their place. But such is the wisdom of God, that even the most innocent—the most prudent and virtuous are led into difficulties, that their graces may be tried, and that divine goodness may be conspicuously manifested in their deliverance and more extentensive good.

The situation in which Latimer had a transient location at first, in some particulars, was pleasant. In that place there was a fruitful soil, and it was inhabited by a moral and kind people. The neighborhood was not crowded with inhabitants, nor was there any profane characters to corrupt others. There was no grocery, no tavern, nor any standing idly at the corners of the streets. There were few apparently but who had some regard for religion, or had some little form of devotion in their families. And not only so, but he considerably liked the simplicity of the people—a people in whom he found much humanity, together with a plainness which appears the farthest remove from haughtiness, and such an high polish in manners as too often leads people to despise others not like themselves. These things considerably pleased Latimer, and gained his affection; and he was often gratified afterwards, when talking to people of his own nation, on the kindness of many he had known in the States

But as all situations in life, and all nations on earth, may have their advantages and disadvantages, so there were some things unpleasant in Ohio. Latimer was not a man of a robust constitution, like many others. He had not muscular strength like men of the field, nor could he

follow the same occupation in America as in England. In his native country he had not been obliged to rise and retire with the sun, nor to labor beyond his strength for his daily bread: but in Ohio there was nothing before him as a permanent resourse but hard labor. He had not lacked the plainest necessaries of life, nor suffered any great hardships in any respect, previous to his coming to America; and hence to be confined in the woods some miles from a village, where only the necessary comforts of life could be purchased by those who had money; to be obliged to live on Indian bread and salt pork, without a little supply of fresh meat under bodily weakness and constitutional debility; to be entirely deprived of a little beer, cider, or wine, however necessary or previously accustomed to them; to lack some of the plainest comforts of life, as milk, butter and cheese; to be situated in a place where trifling things, as a little yarn for mending, or soap for washing, could not be obtained without going a mile or two on such an occasion; and to be obliged to go miles to get a little corn ground for bread, or taking a day's travel to procure what a shilling would purchase in a few minutes in England; to be thus situated, I say, to some people, or to such a person, was unpleasant. Amidst these difficulties Latimer was obliged to remain for a season where he was, not able to go further, or return back; but he endeavored to use all the economy he could, and to exercise patience under his necessary trials. What a blessing amidst the disappointments of life is resignation. It makes as it were hard things to become easy, and crooked paths to become straight.

How diversified are the dispensations of Providence towards us! We may see this exemplified, if we turn our eyes for an instant to the three following characters; namely, Alonzo, Ambrose and Fortunatus. Alonzo we will suppose had nearly ten thousand dollars for his fortune. He was a youth of respectable parentage, apparently promising in regard to talent and of good moral character. And his fortune enabled him to enter into a line of business far beyond that of Ambrose and Fortunatus. Hence he entered into partnership with a rich man, in which, had business and prosperity attended his career, like some others, he might have been elevated to a distinction but little below princes; but some time afterward his talents for business probably did not equal what had been anticipated; or his success in accumulating wealth did not secure to him what it had done to others; and want of success

often brings a person's character into disrepute. Immersed in business, Alonzo became more and more embarrassed in his circumstances, till he lost all. Gradually sinking in this manner he became dispirited and so impoverished, so friendless and so destitute, that at length he had no place to lay his head. Alas, poor fellow! such was Alonzo's misfortune, and such was the gradual process and remediless depth of his degradation, that he scarcely had strength or spirits to do anything for years afterwards. Ambrose, on the contrary, through the impoverished circumstances of his parents, had no more than about one hundred dollars to begin the world with; but being steady and industrious, and providence opening a door of success to his elevation, he prospered till he had accumulated a considerable fortune. Stimulated by success, and unwearied in his exertions, Ambrose gradually ascended, and Alonzo descended, till like the preponderating balance in point of wealth they had exchanged circumstances in life. But Fortunatus, anxious to do well as any one, as far as we can judge of a person by his sobriety and uniform life—having a character apparently as unimpeachable or more so than Ambrose, yet he neither had much of anything to begin with, nor found any great success to his elevation in life. Thus some people in the lowest circumstances are elevated into honor and the highest circles in society, while others by a gradual process, are brought down to suffer almost the want of all things: and some of the best characters, during the term of life, are immerged in poverty; while the wicked, in many instances, possess more than is necessary. Such are the scenes and circumstances, though unseen in the morning of our days, which we may be called to pass through; and such are the adverse leadings of providence in point of worldly emolument, that the delicate female, in her turn, is brought low, sent to a distant country, reduced to widowhood and want, and obliged, in the afternoon of life, to earn her daily bread by washing, or other like laborious employment.

Such was the difference in the foregoing characters, and such is the prosperity and downfall of many others; but resignation in a great measure supported Latimer, and brought him through his trials; and although I would not say that he possessed the charity that beareth all things, yet he took delight in repeating the following lines which I here insert for the contemplation and benefit of the reader.

To do, or not to do; to have
Or not to have, I leave to Thee:
To be, or not to be, I leave:
Thy only will be done in me:
All my requests are lost in one,
Father, thy only will be done.

Suffice that, for the season past
Myself,—in things divine I sought,
For comforts cried with eager haste,
And murmur'd that I found them not,:
I leave it now to thee alone,
Father, thy only will be done.

Thy gifts I clamour for no more,
Or selfishly thy grace require,
An evil heart to varnish o'er;
Jesus, the Giver, I desire;
After the flesh no longer known:
Father, thy only will be done.

Welcome alike the crown or cross;
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death; but ever groan,
Father, thy only will be done.

No. XV.

Latimer from the beginning conceived a favorable opinion of his American friends but afterwards found some difficulties, &c. &c.—These things mentioned to give a faithful history of his journey. The propriety of speaking the truth in a free country, but liberty abused by wrong notions in some instances and characters—no appology necessary for speaking the truth in its purity on any occasion.

It has been observed that Latimer had conceived a favorable opinion of his American friends on account of having located himself in a neighborhood in which there were a moral, humane and a religious people; but he unfortunately (after that time) got into some difficulties with a few individuals who seemed to deviate from the character manifested by the inhabitants in general. To give a few instances I shall go back to the time of his landing in Ohio. This was on Sunday morning, and although this circumstance was of trivial consequence yet to people of but little pro-

perty in connexion with other expenses in travelling may be considered of more importance. Hence let it be observed that on the arrival of a steam boat at such a time of emigration especially, there are tavern keepers in attendance with their cards and solicitations to get passengers to their inns. This was the case on this stranger's arrival: and one of these gentlemen strongly invited him to his house. But Latimer considering it prudent to use all the economy he could in a country where he had not learned to earn any thing; having paid one bill of fare after another, and occasional expenses always unavoidable on travelling; and not knowing but he might get into some private house as in England, he declined going. The tavern keeper offered to carry up his baggage (which stood on the shore) gratuitously, providing he would consent to go, but the other still declined his offer. The one kept entreating, the other refusing. One, probably, thought that the other had a quantity of European specie, but the other was rather dispirited for want of more. Thus a considerable time passed away and the tavern keeper kept to his post. At length Latimer consented to go on such and such conditions —that is provided he might use up some provisions he had by him without being confined to his table perpetually, or to his house for any length of time to his disadvantage. Hence the tavern keeper drew up his luggage according to his own gratuitous offer. This stood together by the water side so that there could be no misunderstanding between them, and which amounted to about four hundred weight; but he little thought at the time that the tavern keeper, on any account whatever, after all these voluntary promises, could ever have charged him for drawing up his luggage.

Latimer remained a short time at this house, but in order to save expense he did not go to have three meals a day at the landlord's table: his charges for board exclusive of any table beer being two shillings, both for breakfast, dinner and supper. Latimer was in a new country, and not a mechanic, and therefore knew not where his money in future was to come from. He was also not only scrupulously exact in his dealings, but he wanted to keep to that Apostolic advice which commands, "Owe no man anything but love one another."

In this situation, however, he could not remain long, where all was going out and nothing coming in. Hence he shortly came to the conclusion to make an excursion a few miles further into the country, and when he was going

away, because he had not spent so much as the tavern keeper probably had anticipated, he would charge him for drawing up his luggage. Latimer was surprized that he should shew himself so little, and made an objection to the payment; but the landlord pretended that he meant his small luggage, and began to talk about suing him at the law; he paid him and left the house.

A second circumstance was the following: Several weeks afterwards he made some trade with another person, who deceived him in the bargain, and being grieved, he went and expostulated with him; told him in the interview that he did not keep so strictly to the truth as he should do, and that he ought to make him some abatement in consequence of having deceived him; and although he never used an angry expression or said that he would not pay the amount, yet this person being offended at this plain dealing, went without any hesitation almost immediately and put it into the hands of a judge to sue for it. When Latimer knew this he went and paid him.

A third circumstance was his having some trade with a store keeper, the particulars of which were as follows: He had some things to dispose of which he took to the store, one of which was called a cash article, but wanting some goods occasionally, he did not ask for any money; intending to have their value in tea and such things, as he wanted them. Some time afterwards he purchased something out of the store to the amount of three dollars; and after he had agreed and taken possession of it to the best of my recollection, the store keeper insisted on having the cash, although he had his property in store as above mentioned. Latimer not understanding such a dishonorable way of dealing, would have reasoned the case with him; but he replied that he would have no reasoning, and that if he did not pay it he would make him. Latimer told him that if it was right, he should have it, and immediately went to the judge and mentioned it to him; and while he was talking the store keeper sent the bill for the judge to sue and collect it. The judge being rather moved with indignation at such conduct told the clerk that he would have nothing to do with it that day, but added, "I will be accountable for the money." However, as soon as he had seen the store keeper's determination and learned this new fashion of dealing, (not known probably in Europe) he went and paid the money: not that it was right, but because he never liked to dispute with any one. Such things

as these, if perpetuated, were sufficient to annihilate the esteem he had formerly conceived and still hoped to retain towards his American friends.

But why are these things mentioned? Why? Permit me rather to ask why should they not be mentioned? Is it not equally just to detect evil in one person as well as another? Would an individual be a friend to mankind if after travelling over seas and oceans he did not leave a beacon to point out the rocks and shoals upon which he had split—been foundered or injured? And is it not flattery to be always praising a friend for his graces, without any regard to his vices or imperfections? The poor fellow who has lost his property and his reputation, and labors under afflictions and an humbling providence, is frequently spoken evil of whether right or wrong. If the cold hand of charity is shut against him, when pain and weariness press hard upon him; or if sickness, infirmity, the wants of a family, induce him to use a word to move an individual to administer to his wants; if under such circumstances, I would say, his word can be criticised and found to vary from the truth, he is represented as an impostor, but if the rich trader in the market place or behind the counter, twenty times in a day deviates from what upon examination is not strictly true, he may pass on as a respectable man. Shrouded in his wealth while he continues to trade and get money, the world will speak well of him. And if the best of men, the wisest councils, the most orthodox churches, are liable to err, and the most sacred offices are sometimes *filled with* erring mortals is it wrong to speak of them?

Have you not said that this is a free country? If so in what sense or to what extent do you carry your meaning when you use the expression? It cannot be free to do evil if you regard the honor of your country, because sin is a reproach to any people, and must be a violation of your duty to Him whom you are bound to revere with the deepest veneration: nor can it be free to commit evil against your neighbor, whom you are commanded to love. And yet how often will people use this expression to tolerate their evil deeds! The poor drunkard will say this is a free country, because he desires more than is good; the common swearer, because he fears not an oath; and the pleasure-taker, because he wants to go to the ball, the theatre, or to a distant village on the Sabbath. I have frequently seen young men walk clattering through a congregation on a Sunday in the middle of a discourse, others have laid

down on their backs, and yet others, contrary to good order, have let children run about and play, to the annoyance of a minister and a great part of the audience without any reproof; and this seems to have been tolerated through this wrong notion of liberty, and because it was in a neighborhood where a more polished society had not chased it out. Thus, when sitting in a chair, some have not only leaned back against the wall, or other partition, but nothing else would do than they must put out their legs before others, or raise them as high as the shoulders of the next person. Such things were done because this was a free country. But liberty should encourage and teach people to do every thing that is good; for every one that departs from what is right good order and good manners, he infringes in some way or other upon the comforts, the rights, or liberties of others. Hence it is free only to do that which is good, and instead of talking about a free country, tolerating that which is evil, we should rather say that all evil is a violation of some law—a violation of good manners and good order among human beings in every nation; and in proportion as such things are practiced they are a reproach to people guilty of them in any nation upon earth. If they are men, they are rational beings endued with reason to teach them right and wrong, and if they are professors, their rule both for faith and practice teaches them that charity does not behave itself unseemly.

Is any appology necessary, then, in speaking of acts of wickedness, whether it be in an individual, a society, a church, or a nation, while we speak the truth as it is in Christ Jesus? Should falsehood be practiced and truth lie dormant and silent? Nay ought not acts of wickedness to be pointed out in the extortioner as well as in the loose manners of the dissipated character and the drunkard? And is it any reproach to the sober and temperate citizen to speak of his neighbor, though given to much wine? Nay, does any private Christian cast any unjust reflection upon the community, by speaking of every act of injustice, any more than a minister does upon a whole congregation when he points out some among them as dishonest men? Not at all. Let the truth therefore be spoken occasionally in the plainest terms, that others who have been biased by flattering reports may judge correctly and shun the evils their predecessors have fallen into.

But O my soul, beware and guard against the deceiver within, and so watch unte prayer that whilst thou art called

to contend with men thou mayest not be betrayed by the own bosom foe—a deceitful and wicked heart.

But, above all, afraid
Of my own bosom foe,
Still let me seek to thee for aid,
To thee my weakness show;
Hang on thy arm alone,
With self-distrusting care,
And deeply in the spirit groan
The never-ceasing prayer.

No XVI.

To pass through a country to notice its defects without enumerating its beauties is unjust; but previous attachments often deprive us of a right judgment—Latimer as a man of impartiality, saw many beauties in America notwithstanding his pre-possession—He nevertheless could not enjoy his religious privileges as formerly, &c. His candid acknowledgment of a deal of good, though mixed with some evil—Small things which will be brought into judgment are not trivial, &c.—Heads of self examination for the reader.

To pass through a country to spy out its defects without enumerating its beauties is unjust, and to speak evil of a people who have invited us to dwell among them, and who moreover have treated us kindly as strangers, is no small instance of ingratitude; but to praise a country far beyond its merits (as a land flowing with milk and honey) without giving an impartial account of the advantages and disadvantages of living in it, is the way to mislead others. But most of us have our attachments and prejudices, and so long as we cannot divest ourselves of them it is difficult, in the strictest sense, to do justice to the subjects we speak of. These attachments may be good or evil—they may be, from a just estimate of a thing, more excellent than another, or they may be the fruits of a disaffected and an unthankful heart. For instance a person may feel an attachment to another more excellent than his neighbor as the Saviour of the world did toward the beloved disciple; or he may esteem another on some inferior account; or yet a third person for some reason or other, who is unworthy of his

esteem. He may feel an attachment to his native country, he may remember many privileges he enjoyed under the paternal roof; recollect with pleasing reflection the sweet-scented bower—the shady grove—the ancient avenue—the solitary walk, or the dear blessed bible that laid on the stand. As a poet, he may remember the ancient oak under whose shade he sat at noon to contemplate the subjects he has written upon; and as a Christian he may remember with lively emotions of affection the people among whom he received his first religious impressions; a few individuals more especially with whom he took sweet counsel and walked to the house of God in company—yea, a few whom he loved as his own soul. St. Paul remembered the day of his conversion and frequently spoke of it, with the circumstances connected therewith, for years afterwards. In like manner the modern Christian, when providence has removed him from his native place—when trials and afflictions have depressed his spirits—when a fiery trial is sent to try his faith, and when he has located himself among a foreign people, lonesomeness may lead him to look back to former times and say

"Where is the blessedness, bestow'd
On all that hunger after thee?
I hunger now, I thirst for God;
See the poor fainting sinner, see,
And satisfy with endless peace,
And fill me with thy righteousness.

Shine on thy work, disperse the gloom!
Light in thy light I then shall see,
Say to my soul, 'Thy light is come;
Glory divine, is risen on thee:
Thy warfare's past; thy mourning's o'er:
Look up for thou shalt weep no more.'"

But attachments to former places and circumstances do not always prove their peculiar excellence; they only shew in many instances the uneasiness occasioned by people being removed from a native place, where everything in which they were brought up had become familiar to them. Hence although Latimer had his warm attachments, yet he was a man of candour, a man of judgment and a man of experience. As such he looked on all sides and counted both the difficulties and advantages of his situation, and in looking at past, present and future things, together with the circumstances and kindness of some people, he considerably liked many things in America in preferenee to things in the country from whence he came. He liked the sim-

plicity of the inhabitants of Ohio, their plainness, their homely habitation, their log house, the warm fire on the hearth, their freedom from all obligation to manners and ceremony, their liberty, &c. He liked to see a wealthy man in a low crowned hat, because it was a contrast to that universal formality he had seen in his own country—a formality which in some respects was carried to such a height that a man sometimes was ashamed to go out unless he was dressed like his neighbor. It afforded some pleasure in his situation to see the ladies and their friends; Madam —— and her daughters, the farmers' wives and their hired girls, with their hair cut short and without a curl or wreave in them, because it was such a contrast to the fashion of the day. It seemed to him like cutting pride through the middle. And although this last particular was not in accordance with the Apostle's advice, yet it was less criminal perhaps than the custom and folly of spending so much time in curling and plaiting the hair, and which rendered them unfit for anything but to be looked at when it was done. Nevertheless, there were some customs he did not like, and although this did not imply that such things were always wrong, yet it is very probable they were so; and be as it might, it will appear too partial not to mention them. A person may dislike things and customs that are excellent because they are contrary to what he has been accustomed to, and because they were not fashionable and in use in his own country.

In the first place, I shall observe that he could not enjoy his religious privileges in Ohio as in his native country. He had been closely connected with a religious society for years, and had labored to walk worthy of the vocation wherewith he had been called. His affections were with the people; he was jealous of the same cause and hence he wanted to see a uniformity among them, all the world over. But he readily acknowledged that among the farmers and country people there was a more general regard for religion than in England. There appeared but few, comparatively speaking, but had some respect for religion, or some little family devotion among them; that the people in general, whether professors or profane, were nevertheless kind to strangers, and being of a sensible disposition and grateful for favors conferred upon him, he could not but acknowledge his obligations to many of them. At one time he called at a house to take breakfast, where the good woman, as well as another of the family, being of a can-

and social temper, they fell into conversation about the difference and strifes—the troubles and also the relationship that subsisted between England and America. The landlady in effect observed, that they had and were still accustomed to welcome the English to their shores; that they behaved with hospitality towards them, treated them kindly, &c. &c. Latimer acknowledged all this, and was ready to enumerate every thing he could think of in their favor. After this he took occasion to impress her mind with the propriety of so doing, and exhorted her never to forget it. He reminded her that they were related to each other; their temporal and spiritual good under an all-wise providence were given through their hands, and that whatever had occurred between them, yet nine-tenths of the people in England had no ill will against them, nor any thing to do in such matters.

Although there was a considerable regard for religion among the country people, and many belonging to no church had family devotion among them, yet there were many others called members of religious societies who were not serious In many, religion seemed to be very shallow, and in others you could scarcely discern any trace of it in their walk and conversation. This was the case not of one denomination only, but others also; and it was easily discernible in some people by the words that proceeded out of their mouths. Some people could not be free from profaneness, by a counterfeit kind of oath too commonly used in America. They would say "darn it," "blast it," "rot it" or "burn it." Others would use the words, "good land," as a substitute, probably to avoid profaning the sacred name by whom the heavens and earth were created. Some others did not sufficiently order their conversation by that word which commands "let your yea be yea and your nay be nay," by using that common expression "it does not begin to be so large or so high as another" when they probably were comparing a house of three stories high with another of four; or at most as if an object of one foot in height was no part of another of ten thousand.

Should the reader make an objection and say that such things are too trivial to mention, permit the writer to ask whether any thing can be too insignificant to write upon which the judge of all the earth will not think too trivial to bring into judgment? Will the solemnities of that day exhibit the most trifling action as a subject of little impor-

tance? "Ye call me master and Lord" saith Christ, "and ye say well, for so I am;" and when we speak the truth as it is in him or do the most trifling action in obedience to the will of God do we not do well? Yea, better than the man who storms and takes a city? And if the most trifling actions in obedience to the will of God are good, are not others of an opposite character proportionally criminal? Can a professor of religion use the language of the world and yet appropriate to himself the character and spirit of an apostle? Do childish expressions become a saint, or can any one who uses them be considered a worthy disciple of Christ Jesus? Would the gravity of Elias approve of them any more than his sanctity would approve of a coat of many colors, or a laced hat? "Darn it!" what does this mean? It may indeed be good sense enough when we talk about mending a sack for a farmer, or mending a stocking for one of the family; but when we apply it to an implement of husbandry or to a fellow being with an immortal spirit, it is a profane and wicked expression. And the phrases above referred to as darn it, curse it, burn it, &c. are wicked expressions, and may all amount to the same thing, because the first may mean to damn with a greater or less damnation, and the last may mean to burn a finger with a candle, or to burn for ever in the nethermost hell. Beware, therefore! beware more especially ye professors of religion, that no such words come out of your mouths, as becometh saints.

Lo! God is here! let us adore,
And own how dreadful is this place!
Let all within us feel his power,
And silent bow before his face;
Who know his power, his grace who prove,
Serve him with awe, with reverence love.

Lo! God is here! him day and night
The united choirs of angels sing;
To him, enthron'd above all height,
Heaven's host their noblest praises bring:
Disdain not, Lord, our meaner song,
Who praise thee with a stammering tongue.

Gladly the toys of earth we leave,
Wealth, pleasure, fame, for thee alone;
To thee our will, soul, flesh, we give:
O take, O seal them for thine own:
Thou art the God, thou art the Lord;
Be thou by all thy works ador'd.

Hence in conclusion, reader, I should hope that as a professor of religion you let no profane language proceed out

of your mouth, nor any thing but what tends to the edification of others; that you practically endeavor to imitate in your conversation, the perfect man who offends not with his tongue, or follow the bright example of Him in whose mouth guile was not found. If you sustain this character permit me to throw upon these sheets a few heads of self-examination for your serious perusal and daily consideration.

Have I the mind that was in Christ Jesus, and do I walk as he walked? Is my outward deportment among men upright, grave, temperate? And if so, do I keep myself from uniting with them so as not to sanction their evil deeds by drinking into their spirit, or in any measure to partake of their sins? Do I strive to keep aloof from their practices so as to set them an example? "Ye are the salt of the earth" saith Christ, but can I say that I sustain that character? Do I season others by my counsel, conduct, purity? Can I say that I restrain them from evil, allure them to virtue, or bear testimony against their iniquities?

Have I meekness? Are my affections and passions kept as in an even balance, that I am never vainly elated with trifles and worldly prospects, nor irritated to speak useless, angry or peevish words? Am I the same person at home and abroad, and uniformly the same through the week, as on the sabbath? Do I keep myself from intemperate laughter, and lightness of spirit? And am I free from a passionate and hasty manner of speaking to my domestics, children or others in trade?

Am I grateful—at least so far as to be content with such things as I have? Do I desire another situation in preference to my own, or covet more than providence has given me? Am I guilty of murmurings? Some men appear all the time to hanker after as much more as they possess. If they have in possession ten thousand dollars, they want twenty thousand; and if they arrive at the possession of so much, they probably fix their minds upon an estate that costs forty thousand: to purchase which they still remain too poor to allow themselves what is good. Can such anxiety dwell within me if I am duly sensible of providential mercies, or if I am content with such things as I have?

Is my conversation such as becometh the gospel of Christ? Do I strive in a proper degree to have it in accordance with the scripture, and so spiritual as to minister grace to people I converse with? When conversing upon

business, do I carefully avoid the vulgar phrases and common place expressions adopted by the men of this world? As a perfect Christian, am I striving to avoid the extremes and ill manners of people who will give honor to no person and those who use a thousand fawning and useless ceremonies? How can I conduct myself as not to transgress against the word of our Lord, which commands, "call no man your master," and the words of St. Paul, which command me to be courteous and to honor all men?

Am I just in my dealings, trading only to procure the comforts of life, or at most so far as I can do it without infringing upon the rights of others; using no dissimulation or unfair means to induce others to trade with me? Do I try to keep invariably to my word without drawing back? And amidst the bustle of transacting business do I endeavor to avoid using a thousand superfluous words like an auctioneer in the public market?

Finally: Do I give myself unto prayer? If I am not saved from sin am I by this means perseveringly seeking for this great salvation? If by grace I am already saved, do I pray for others, and for the prosperity of Zion? Our Lord had no sin, and yet he often retired from the multitude to intercede for them, and St. Paul wrestled not against flesh and blood, but against principalities and powers, and wicked spirits in high places.

Gracious Redeemer let thy bright example be always before me and endue me with thy grace, that my life and conduct may be a copy or transcript of thine:—put thy spirit upon me to empower me to follow thee in the regeneration and trace out thy footsteps to the kingdom of glory.

O God, most merciful and true!
Thy nature to my soul impart;
'Stablish with me the cove'nant new,
An write perfection on my heart.

To real holiness restor'd,
O let me gain my Saviour's mind!
And, in the knowledge of my Lord,
Fullness of life eternal find.

No. XVII.

We all have our peculiarities, attachments, &c.—But as an impartial observer Latimer saw that settling in a new country there must necessarily be many inconveniences which would require patience, forbearance, fortitude, &c. As a man of peace he was grieved at too much contention about politics, &c. Amidst such a diversity of characters, circumstances, customs, &c. it is difficult for a writer as a foreigner to speak his mind without giving offence—Admitting America to be the most happy country on earth, an enquiry is made of the reader whether he properly appreciates his national privileges—The most effectual method of securing such blessings considered.

We all have our peculiar attachments, and reluctantly depart from customs we have been brought up to; and indeed our attachments may be towards objects of superior excellence to others, and our ways, though not esteemed by others, may be best; as one man may be more excellent than his neighbor, and his character more worthy of imitation. Thus Enoch walked with God, and Job had no competitor on earth; and hence in their generation they were examples both in faith and practice to others, and not others to them. Latimer had his attachments, and as a mortal man he had his infirmities likewise, but he was a man of candour and a man of peace. He had to be thankful that he was united to a people who had as pure a system of religious discipline as any denomination on earth, and which no ordinary man or people could alter for the better. He wished all good to America, and he loved the inhabitants of the country dearly; especially if he found them true to their own principles, when they affirmed that they scorned to retaliate and were averse to war. He was always happy to see any thing that manifested a better spirit and example than what he saw in his own nation, or among his native people; and he would readily confess that amidst all the difficulties he found in the country, that there were many blessings to be thankful for, and that there were advantages to the stranger which he could not have enjoyed under the same circumstances in his own country.

Hence Latimer was not a prejudiced and partial observer, but had sufficient experience and candour to speak the truth. He knew that settling in Ohio must be attended with many inconveniences to some people, yet there were

advantages extremely beneficial to others; that settling a new country by people out of many nations must be attended with many difficulties and privations which required patience and forbearance; that some new arrangements, even in a religious society, and a conformity thereto might be necessary; and that some things new to him might be occasioned by a departure from what was original in his own people, instead of those with whom he then dwelt. He did not forget that men were fallen beings among the most civilized nations, and that in such a place as Ohio there were such a contrast in the circumstances between an old and a new country that made it impossible to maintain the same order and decency in some particulars as in other places. Hence he never liked to mention any thing to their reproach, nor indiscriminately attach to decent Americans what perhaps belonged to the poor, illiterate settlers from Europe. He easily saw and readily acknowledged, that many among the poorest class in America were industrious, clean and a sober-minded people; and he looked upon it as a mean thing to speak lightly of any merely through indigent circumstances, among whom he came to live and to settle.

But there was one thing more that grieved the mind of Latimer, and that was so much contention about politics; and although this is not known so much among the country people in Ohio, nor so proper in its application to that state as some others, yet in other states and large cities it is a subject too warmly contested: at least it is agitating and unpleasant to peaceable men. He had previously heard how admirably public affairs were conducted in America;—he remembered how she had signalized herself by the phrase "The United States" which had become familiar to the nations of Europe, and which implies union, concord and brotherly love; he had probably heard other things spoken to the praise of the country by emigrants writing back to their friends in England—he had also conceived a favorable opinion of the Americans by going at first into a friendly and peaceable neighborhood, where there was no voice of complaint as it were, heard in the streets; but when he came to see so much contention at elections, and to hear rulers and governors spoken evil of without restraint, and represented as the worst of characters and dishonest men, he was grieved. I say he was grieved; for he had seen traits in the character of some peaceable Americans which had gained his esteem, and he

wanted to find them uniformly the same from first to last. He had received instances of kindness which had endeared them as a people to him, for which he was grateful and he was unwilling to hear any evil.

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There is however considerable difficulty for any foreigner under such circumstances to speak his mind impartially without giving offence, though he may not speak a word contrary to good will and affection; for if he is ever so grateful for favors received and greatly attached to the people among whom he lives—if he speaks twenty times in favor of this new country, and all his words are in accordance with the purest truth, yet there may be many customs in a nation so remote from his native land, to mention which frequently offends others. These customs may be more excellent than others in his native land, and they may be so numerous, that no native of America can have any conception of them, yet not being familiar to him as a foreigner, he speaks of them not as a prejudiced or unthankful spectator, but as a faithful historian and the bare mention of them is unpleasant. One thing of this kind contrasted against another may outweigh twenty more. An alderman in effect told me very lately that the English (referring to people who travelled through the country) were a set of liars and wanted "hanging up right off." But whether this gentleman spake like a Christian or not, or whether he was fit for a president or judge is yet to be proved. It is true that one warm hearted American talks about his country, and another declares that there is no better government than that of the English on earth; and when an Englishman comes into company with the two former and they all have their peculiar sentiments, they make a jangle where they ought to give thanks. It need not however be controverted by any candid person, when we say, that there are many good things in America which some natives and foreigners are not sufficiently thankful for, and there are also many things and privileges in England which cannot be exceeded by any nation on earth But should any person have been offended at Latimer for speaking his mind on any subject whatever either in a religious or political point of view, because he was a stranger? If so in what sense do you call this a free country? And can any native consistently find fault with a stranger for speaking with affection, while he speaks all manner of evil of others, and excuses himself by saying that the country is free?

But admitting this republic to be the most favored and happy country on earth, do you properly appreciate your privileges, reader, so as to secure and perpetuate them? A man may have an abundance of wealth to-day, and in a short time it may all be taken from him; and the happiest and most powerful nation on earth may be impoverished and overthrown. To say that no nation on earth can invade your land to injure you, is saying but little. Evils may come as it were a thousand different ways, from which there will be no way to escape. Let a nation fill up the measure of its iniquities, and then how easy it is with God to set every man's sword against his fellow—to bid the sword go through the land! How easy could he send the pestilence and cut off one half or two thirds of the people among you, from one end of the country to the other! And how easy could he blast your crops before harvest, spoil the labor of the husbandman, or inundate your cities and country with water! Let an individual forfeit the protecting hand of providence, and he soon falls by the sword, by the beasts of the forest, by the carriage wheel, by falling over the precipice, or by some other disaster! And when a nation is made ripe for destruction, it is broken up or laid desolate, and a thousand years cannot remove the evils occasioned thereby! Witness the destruction of Jerusalem and the dispersion of the Jews to this day! Recall to your remembrance the overthrow of Sodom and Gomora, and shall you remain unnoticed, or go unpunished? Shall one city or nation after another be visited, and others equally criminal escape the just judgment of Him in whose sight every nation is equally insignificant and easy to punish? But supposing no national calamity happens—supposing a gracious providence spares the nation for the sake and in answer to the prayers of the righteous that are in it can you have any hopes of escaping on that account? By no means. "Though hand join in hand the wicked shall not go unpunished." And though all remain in peace about you, yet distress and calamity will find you out. You will be met, sooner or later, with one sort of punishment or another. You may be smitten in the height of your prosperity with blindness or a stroke of the palsy! Your mind may be deranged, or the strength of your body broken down by perpetual sickness! Your only son may be taken from you, or the desire of your eyes at a stroke! Your business may fail for want of power to manage it—

or your property may be all diminished and poverty come upon you as an armed man.

Do you ask what we shall do to secure and perpetuate the national privileges we enjoy? I answer, First, repent of your ingratitude for what you have already received, and give God the praise both for past and present mercies; and as sure as he has given them to you in times past, so sure will he perpetuate them to you unless you forfeit them by ingratitude, or cause him to take them from you for your iniquities; for the gifts and callings of God are without repentence. Rom. xi. 29. Secondly, mind your business only, and let others mind theirs. You as well as every other individual have the privilege of voting and choosing your own governors, and when that is granted should you not submit to their administration, as long as they are appointed by you to such offices? What are rulers for, if they are to do nothing without asking the consent of every individual, which is impossible, and which if required would prevent them from doing any thing, or being any governors at all. It is but a little while since a young man when the president issued his proclamation against people going to Canada said he had better not have done it: and on being reproved he defended himself by saying that a young man like himself might know what was right as well as he did. But if so why is it necessary to require a person to be forty or fifty years old before he can be chosen to that high office? And where is the wisdom of the people in choosing a man as chief magistrate who wants reproving by another of a slender capacity, not more than about twenty years of age? Thirdly, whatever objections you have against any motion that is made, or any law that they establish, let it be done with temper and in language that no man can condemn. Slander and abusive language does not become any honorable man upon earth. Fourthly, break off your sins by repentance and your iniquities by turning to God. Let drunkenness, profaneness, sabbath-breaking, gambling and lying be laid aside. Let infidelity and every species of wickedness be banished out of the land. In order to this let every individual reform himself and it will be done. Indeed national guilt requires national repentance—public and general days of confession by fasting and prayer—an actual returning from evil and reforming abuses that have crept in—putting out wicked men and inflicting penalties adequate to crimes. Hence David executed judgment upon the

guilty; Josiah cleansed Judah and Jerusalem of idolatry, and the king of Ninevah commanded, "Let neither man nor beast, herd nor flock taste anything: let them not feed nor drink water." It has been said to the honor of America that its sessions in Congress were opened with prayer. And has this rule been always kept up, or is it at present attended to? You indeed are not under a monarchial, but a republican government, and this implies that you are bound to govern yourselves or otherways you are doubly guilty. That man who has every privilege he can ask for, and yet acts wickedly, is more ungrateful and guilty than he that is bound; and he that digs up the foot-path because he has unlimited liberty is not wise. Yet some men with every thing are unthankful, and the more liberty they have so much more they will abuse it. Do you suppose that rulers would be permitted to oppress and take away what heaven graciously bestowed upon you, if you always kept to that which is good? O ye inhabitants of a free country and men of liberty, be thankful for your privileges—avoid perpetual wrangling and finding fault with every thing, and forget not that it is written, "Whoso offereth praise (for providential and gracious mercies) glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God. Psalm l. 23.

No. XVIII.

Latimer as an emigrant being feeble, without property, and no mechanic, was in rather trying circumstances—Previous to leaving Ohio he took a travelling excursion: the different characters he met with in his journey, &c.—His departure from the state, &c.

It has been observed that Latimer was not in pleasant circumstances. He was a stranger and of a delicate constitution; and he had not a competency to support himself like some others under such circumstances. He knew no mechanical trade, and the labor of the field was too much for him. Nor is this a solitary instance, for there are many as teachers, excise officers, druggists, and others perhaps, who cannot follow the same occupation in that western country as in England. What could such a man as Latimer do in this situation, and under such circumstances?

He was like one hedged in on every side! He was in a land of strangers, and had the same wants as others, but had no home of his own. To have no employment was trying to one whose industrious and moral character was unimpeachable, and to have no resource must ultimately lead to poverty and distress. But it sometimes so happens to the best of men, and such are the mysteries of providence, that the eyes of the wicked often stand out with fatness, while the righteous have no place to lay their heads. Thus Job lost his all, Lazarus had dogs for his comforters, and the Son of God, though proprietor of the universe, was dependant upon Mary, Joanna and others, for his subsistence. Under such circumstances a person is often obliged to endure many things, however unjust and oppressive.

Previous to leaving Ohio, he took a travelling excursion for a few miles through the country, in order to turn into cash some articles he wished to dispose of; and although he greatly esteemed many of the inhabitants for their plainness and kindness, yet there were some exceptions. Having travelled one day till near evening, and being in a solitary place, remote from any village, he called at a house and asked whether he could get some tea, and also whether he could remain for the night. Both these requests, worthy of American humanity and hospitality to strangers were immediately granted: at least so it seemed for that time. Being winter or in time of snow, it is not surprising that his feet were wet, and having on a pair of boots which he could not get off without difficulty, he asked the man of the house sometime afterwards whether he would pull them off for him; to which question the other replied, "I will cut them off." After this period he told Latimer that he would make him a boot-jack if he liked, and the latter not suspecting anything more than that his host was joking him, might probably make some reply which the man, as we may suppose, took an advantage of in order to make one; and hence in the morning he would charge him for this piece of work, and not only so, but he demanded double expense for board likewise. Not having taken a shilling the whole day before, and being short of money, Latimer was grieved on being so unfortunate as to fall into the hands of such a man—a man who had sufficient inhumanity and ferocity to rob a person almost destitute. This circumstance not only occasioned some words, but extorted some complaints against such usage; and pretending that he would make complaint before a magistrate, he left the

house. This he did as it were immediately; but there being no one in the neighborhood, he went and related the affair to a member of a religious society who went back with him. This young man was considered a moral and pious person, and he believed Latimer's testimony; but for want of a manly and independent spirit, or to avoid gaining this man's ill-will, he did not speak a work in Latimer's favor. This man was of such an uncourteous and savage disposition, that although Latimer did not reprove or give him an uncivil word; and although he was a stranger and found no fault with any thing, yet without any provocation he demanded about twice as much as others for his entertainment, and seemed anxious to gratify himself in beating him for making an objection.

At a distant part of the country in winter (though since that period) he called at the house of Mr. B—— whose kindness, worthy of American hospitality bade him welcome for the night: on which evening a Universalist came to preach in a school house near by. This did not seem like an appointment to call sinners to repentance, nor an invitation to assemble together the sober minded inhabitants to hear the word of life, which is able to make them wise unto salvation; but a call to such characters as like to hear that where sin had abounded it might still if not much more abound. Hence at Mr. B——'s several people came in after the meeting was over among whom was Mr. C—— who with much profaneness acknowledged in a merry, boasting kind of manner, how he had plagued a certain individual, and that he had privately injured him by throwing down his fences, girthing trees and cutting the tails of his horses or cattle, to the amount of about three hundred dollars. This man, if I understood his character and circumstances rightly, was not a single person, nor an untamed and uninstructed youth, but a married man—an American farmer, and as he probably would want to call himself a respectable citizen: and hence we see that while there are many people in America who are worthy of our highest esteem for their humanity, their good morals and kindness—nay, and worthy to be imitated in some particulars by people in every nation in Europe, yet there are others who not only love darkness rather than light because their deeds are evil, but characters without any apparent remorse will advertize their wicked acts, as it were, by day, and even before strangers will glory in their shame.

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After Latimer had remained in this new and uncultivated

state not less perhaps than eighteen months, and suffered many difficulties, he took his departure and travelled somewhere towards the New England States, which was more suited to his character than Ohio; and I have the stisfaction to state, that by his economy he found means of obtaining from one to three dollars per day, acknowledged in some particulars the superior advantages of this republic; located himself more particularly among a people whom he esteemed with much affection, and could with much propriety speak many good things of America

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No XIX.

Ohio is still (1832) *in some parts an uncultivated part of the country, &c. The writer's attempt the first winter to teach a district school, &c. Stationed the first week for board &c. at Mr. B——'s. A social party of neighbors came to spend the evening &c.—But the next day Mr. M——— came to school as it seemed to find occasion against me. Nevertheless there are many very kind people among the farmers and country people. A short sketch of the character and manners of Mrs. Challenor.*

The fruitful State of Ohio, in some parts of it is still an uncultivated wild, and more so probably than a person in England will conceive of. Instead of finding it a woodland wilderness where in some places there were a few solitary oaks and an acre of land grazed by deer and other cattle—a wild which was alternately interspersed with vacant places and ornamented with beautiful pieces of grass, as we could sometimes see in forests in England—instead of finding such a resemblance I would say, when making comparisons between different places, it was covered with wood and perpetuated as it were for hundreds of miles together. At least this seems to have been its state in general (prairies excepted) previous to making any inroads and clearing by the settlers. And where it is still wild it is covered with large and small timber to such a degree that the sun can scarcely penetrate to shine upon the surface of the earth during the summer. In some places large trees had been blown down and in their fall had broken down others, and made such heaps and ranges of wood that a person could not make a straight course from one road to another. Among the wood thus fallen there were trees we will sup-

pose, which had lain from one to a hundred years and so rotted and mouldered down that by stepping on a part which probably might have previously been decayed a person might sometimes sink nearly half a leg deep. The trees in size we will suppose to be from one to four feet in thickness, and calculating upon forty trees to an acre, besides the underbrush, and each tree to be cut from nine to fourteen feet in length, previous to burning, makes a deal of labor in clearing up a farm. And what progress would people make in such an undertaking, were they to attempt to stock them up by the roots, as it has been reported some Englishmen at first attempted to do? The earth being covered to such a degree, and the leaves falling and rotting upon the surface annually, makes the soil black like an old dunghill. The climate being more warm than in England, and the timber thus thick and perpetuated in such a manner, there is no cheering breeze can penetrate into the interior part of the woods. Hence, in warm weather, it is too sultry even in the shade, to enjoy the reading of a book, or to spend a little time in an act of devotion. And furthermore, under such circumstances, the swamps and stagnant waters give birth to the musquitoes, which are too troublesome.

The first winter, I went to teach a district school in the country, but could not succeed. I obtained a certificate of the examiners, and was in hopes of remaining there during the winter, but unfortunately dropping into a neighborhood where religion was scarcly enjoyed or professed—a neighborhood, indeed where infidelity was rather esteemed in preference to christianity, and where prayers or reading the scriptures were not even allowed in the school,—a place this, I would observe, had my qualifications been of the first order, I probably could not have been very comfortable. I was indeed anxious to stay, and expostulated with them in order thereto; requesting at least the privilege of a fair trial, that I might be proved: but no entreaty could procure this favor, and whether I could have staid my three months had this been granted, I know not.

The first week, I was to board at Mr. Boston's, (as I shall speak of him) who was rather illiterate and a plain man, both in person, circumstance and family. He not only was no professor of religion, but opposed to it: and Mrs. B—'s principles, in a moral point of view, accorded with those of her husband. And although most of the inhabitants in the States are a humane people, however averse they may be to religion, yet this was a strange place to me, strange cir-

cumstances to be under, and strangers were we to each other. Soon after my going there, Mrs. B—— asked me whether I had any books. I informed her that I had some of the best books, and as a proof of it, among others, mentioned the New Testament. This she made light of, and in effect, said that she would prefer, or rather read some great lie. "Do you think there is such a place as that which we call Hell?" asked Mrs. B—. "What saith the scripture?" "The wicked shall be turned into Hell," I replied. "O that means the grave," answered Mrs. B.

During the week, a few neighbors came to spend the evening in a social manner with Mr. B— and his family, and as I had seen the plainness—the simplicity, and the kindness of my American friends, we conversed familiarly together; but as I had made a profession of religion previous to that time, and the company being no advocates for it, there was not that harmony in feeling and sentiment as there otherwise would have been. There was, however, no offence given to any one; but after conversing a considerable length of time, I gave my opinion on something that had been spoken, which did not exactly accord with the sentiments of the company. Hence, what I had said, in a short time gave a sort of impulse to the zeal of Mr. B—, and moved him to make a kind of speech in substance like the following:

"I believe the world will stand ten millions of years—that summer and winter, and one season will succeed another as formerly—that generations will spring up and pass away, as they always have done hitherto—that nations and empires will rise and fall, flourish and decay, and that the world will go on in future, just as it has done until now, &c." One of the visitors, some years previous to that time, had been convinced of the folly of sinful practices; but at this time, as it appeared, had yielded to live according to the course of this world; as if a life of virtue was impracticable. This man as it appeared, was trying to rest himself upon the doctrine of universal salvation. But alas! this is a bed too short for a man to rest himself at ease and safety in, for "there is no peace saith my God to the wicked." Isaiah lvii. 21.

But the next day another person came to the school in order as it seemed to find out some excuse to deprive me of it, and the following evening, or the next probably, they gave me to understand their intentions; which in this instance, were like the laws of the Medes and Persians, which could not be altered. Nevertheless there are many in the country

who, although they possess no religion, are in truth a kind and humane people: and I still remember with esteem and gratitude some of my American friends, and admire the stations in which they live. A people who are blest with liberty; the comforts of life independent of any one, and peace without any man to injure them by terror; and a people who are sufficiently plain and hospitable to admit a Lazarus as an equal visitant to their tables. And although necessity may oblige many of them to lay their produce in their chambers, or mend their apparel with divers colors, yet they are worthy of the highest esteem for their industry, economy, cleanliness, kindness, &c.

Since that time, I have found many kind people in these peaceable cottages, and admired their plainness and contentment—their freedom from worldly ambition, and the retirement they seemed to enjoy. How plainly may we see an equal degree of happiness in the humblest circles of society, as we find among the most wealthy in the most opulent circumstances! The latter finds such an increase of goods that he is brought into difficulty, and at length exclaims, "what shall I do? I will pull down my barns and build greater," &c. while the former with a degree of gratitude and patience, finds his way through every crooked path and perplexity in life. Not that there was any thing to envy, in the family alluded to, except they had the plainest comforts of life, while some are destitute. Nor could I admire the conduct of Mrs. B—, who churned her butter, cleaned her house, and as it would seem, did her Saturday's work on the Sabbath; about which time, a young man came in and read or sung over a number of wanton songs. She could notice a word improperly spoken, but would use others too indecent and vulgar to be uttered in the street.—Hence I would like to recommend to her notice and practice the graceful manners of Him who used the endearing appellation *woman*, when he said, Simon seest thou this—*woman?* And the blessed relationship in which she stood with him, notwithstanding this plain term, when by virtue of his favor he looked with complacency upon her, and declared she loved much because she had much forgiven.

But Mrs. Challenor, (as I shall speak of her,) was a different character. I was at her house occasionally, for a considerable length of time, and think I may say with the strictest truth, that I never heard her speak a word which deserved reproof. She avoided all flattering and fawning expressions on the one hand, and what were annoying and

vulgar on the other. I never heard her require a child to substitute the word *Ma*, or *Ma'm*, for the more endearing and scriptural word *Mother;* and much less I presume, would she approve of it in a *daughter* grown up to womanhood—a term, if proper to any, is most proper to children. Nor did I ever hear her speak a word of an absent person, which would annoy or hurt the feelings of the poorest man. She knew how to "honor all men." She avoided lavishing unscriptural titles upon her own sex, while she could violate or depart from an example commanded by an Apostle.—I Peter iii. 6. Meantime she did not consider that she acted derogatory to that reverence and submission she owed to the person with whom she was made one, when she independently purchased at her own pleasure, what were necessary for her own house, or for the use of her family. She considered herself not a slave or a child, but intrusted with the management of her house, and a fellow-helper with her husband; while she economically endeavored to promote the welfare and peace of those committed to her care.

> "Mild, sweet, serene, and tender was her mood,
> Nor grave with sternness, nor with lightness free:
> Against example, resolutely good,
> Fervent in zeal, and warm in charity."

I have thought she was the nearest portraiture of charity, which is kind—unprovoked, merciful, gentle—uniformly the same, and which never faileth of any one I have ever known. In a word, with much propriety it might be said of her, that

> "Grace was in all her steps, heaven in her eye,
> In all her gestures sanctity and love."

No. XX.

Want of a proper employment made such a situation unpleasant—and some Americans as well as Europeans, after such a removal, feel themselves lonesome, disappointed, &c.—Many difficulties and dispensations of Providence in life, call for patience, reflection, prayer, &c. &c.—Such a place more suitable to young men—laborers—men of property, and mechanics.—Teaching a difficult business to follow to any good purpose, even in as well qualified persons as Philetus, Calistus and Erastus.—Reflections.

I remained about two years in Ohio, and by the blessing of God, even in this woodland and wild country, I was not

altogether destitute of comforts and friends; but not finding it practicable to employ myself in what I had been following in England, it was like a season of imprisonment to me.—Hence, some people by going too far west, find themselves in unpleasant circumstances. Nor is this confined exclusively to Europeans, but it has been the case with some Americans likewise. I saw a woman one Sabbath who was crying and sobbing as if she was inconsolable, because her husband had sold off his property in some eastern State, and had brought her into such an uncultivated place. Some others, anxious to do better, when they were tolerably well off, have removed west; but instead of accumulating great riches, have not only sacrificed the comforts of life at great hazard, but have returned back at great loss. And for any people who are well settled, whether in Europe or the eastern States of America, to go too far west, is like taking leave of their pleasant situations, to dwell in solitary places, where they can never find the same satisfactory society, nor get a home into the same state of cultivation while they live. It is nevertheless an excellent undertaking to thousands of others, who are young and in different circumstances.

Not knowing how to employ myself to advantage, like men of hard labor, I used to take a seat among the trees, and spend my leasure hours in writing: and although I knew not how or where to begin, to give any description of the country or the place I was in; yet at length I wrote and improved several publications. But it should be observed, that I have not willingly spoken any thing lightly of Ohio, or of the country at large. No, I like the people considerably, and trust I wish them all temporal and spiritual blessings; and nothing would give me greater pleasure concerning them, I presume, than to see them, (as individuals, or as a nation,) set an example to all nations of the earth. It may indeed have been my intentions to give some account of such an enterprize, and the difficulties of some people who engage in it. Is not this of considerable importance? Should not even the man who intends running a race for heaven, which is infinitely superior to any earthly inheritance, first sit down and calculate upon the difficulties he may expect to meet with in his journey? Did not our Lord warn people of the dangers they would be exposed to, instead of flattering them with promises of perpetual enjoyment? And, is there any thing wrong in warning people of difficulties that may lay in their way to opulence and honor? Is speaking of the trials attending emigration,

bringing any evil report on the country, or of the inhabitants who live in it? Not at all: nor is it any contradiction in me, to say that it is a worthy undertaking to thousands—that many thousands already have been unspeakably thankful that they came over—that there are many respectable, peaceable and pious men in the west—and that Providence has been calling the inhabitants of many nations to cultivate and populate that extensive and wild part of the globe. O my God, give me to see thy hand of Providence, and administer to my wants: give me a lot among thy people, and number me with thy saints in glory everlasting; and if thy Providence calls me into the lonesome shades of a new country, reveal thyself unto me there, and let thy presence and love, make my paradise and heaven.

"Open, Lord, my inward ear,
And bid my heart rejoice;
Bid my quiet spirit hear
Thy comfortable voice;
Never in the whirlwind found,
Or where earthquakes rock the place,
Still and silent is the sound,
The whisper of thy grace.

"Thou didst undertake for me,
For me to death was sold;
Wisdom in a mystery
Of bleeding love unfold:
Teach the lesson of thy cross;
Let me die with thee to reign;
All things let me count but loss,
So I may thee regain."

There are however, many difficulties to encounter on this tempestuous sea of life, and many dispensations of Providence which call for the exercise of patience, reflection and prayer. This I found to be an undeniable fact in my excursion, and hence, being unable to employ my time to much purpose, or return back after my arrival, I many times wanted to find a solitary place, where I could spend a little time in secret devotion; but this I could not easily do to my satisfaction; for the heat in summer, without a refreshing gale of wind, was too sultry and too relaxing to my spirits; and in winter, a small distance from a good fire, it was too cold for such an enjoyment: so I used to walk up and down the road for an hour, more or less, and employ my time and strength in that position, in lifting up my heart to God. For

"When torn in the bosom by sorrow and care,
Be it ever so simple, there is nothing like prayer;
It eases, soothe, softens, subdues, yet sustains;

Gives vigor to hope, and puts passion in chains.
Prayer, prayer—sweet, sweet prayer:
Be it ever so simple, there is nothing like prayer.

"When forc'd from the friend we loved dearest, to part,
What fond recollections still cling to the heart:
Past scenes, past enjoyments, past converse, we share:
Oh! how hurtfully pleasing, till hallowed by prayer.
Prayer, prayer—sweet, &c.

"When pleasure would woo us from Piety's arms,
The syren sings loudly, or silently charms;
We listen, love, loiter—are lost in the snare:
But looking to Jesus, we conquer through prayer.
Prayer, prayer—sweet, &c."

I had formerly, for a season, accustomed myself to rise and spend an hour before breakfast in retirement. I had occasionally, retired into some grove in England, where the climate being more temperate, I generally found a gale of wind in the hottest weather, sufficiently refreshing to enable me to remain for a while without any inconvenience: but here, I could not do it. But blessed be God, that he is not confined to times or seasons, nor requires under peculiar circumstances, what is impracticable, in order to enrich the poor and needy. And blessed be his holy name, that he has said "I will have mercy and not sacrifice." The spirit may be willimg, but the flesh is weak—nay rebellious: but we have an advocate with God, who has entered into the heavens. He has carried our burdens and borne our sorrows: and who ever liveth to make intercession for us. Thanks be unto God for his unspeakable gift!

The first spring, I was taken with the fever and ague, and having been previously enfeebled by great debility, occasioned originally by a fever, the provisions did not agree with my state and constitution. Such a place may suit young men who are stimulated for four or five years, by a desire of obtaining a farm and a situation for life,—nay, it is a matter of unspeakable thankfulness, that there is such a place for laboring men, and such who are destitute, to repair to—for men who want to purchase land for employment and sustenance for themselves and families. It is also a good place for any people who want to purchase land for their own cultivation, providing they have a sufficiency to procure the plainest necessaries of life, while they can raise some produce for their subsistance. And furthermore, it is a good place for mechanics and laboring men who can earn a dollar or two per day, and who fix their location in a village where they can purchase almost every thing that

is good; but it is an unpleasant enterprise for some characters of a delicate texture, who go empty handed, without finding a suitable employment, and where they never can be benefitted by such an adventure.

I had some years been employed in teaching a school in England, but here I could not do it; and even foreigners of the best qualifications, found it impossible to do much good in that useful branch of business. Our pronounciation is different—some people have an antipathy against foreigners, though bone of their bone and flesh of their flesh; but the uncultivated state of the country more especially—its infantine situation, circumstances, &c. are its greatest hindrances.—As a proof of this, I shall mention the following characters—namely, Philetus, Calistus and Erastus. First, Philetus, as I shall speak of him, was a man of an excellent education. His abilities for flourishing—for plain and ornamental writing, and for penmanship in general, was equalled but by few in England or elsewhere. He had a school in the same neighborhood, but was soon deprived of it. A pious female told me, if my memory does not deceive me, that she never had her children brought forward with equal rapidity before that time, or after that period; but there was a family or two, who were disposed to seek occasion to get him out of his school; and hence, by and bye they withdrew their children, which caused others to do so likewise, This was almost sure to be the consequence, if the stipulated sum was to be paid for twenty children as well as for thirty or forty. The second person, Calistus, as I shall call him, a well qualified teacher, set up a school, in which he taught both noons, and in the evening; but who nevertheless was going to decline teaching, (the last time I saw him,) and seemed disposed to try a little business in a sort of grocery. A third instance was that of Erastus, (for distinction sake so named,) who taught a school at M——n, a fine little village, about forty or fifty miles beyond the town where Calistus lived. He was undoubtedly qualified for teaching in a better place, yet he did not succeed to any good purpose. The boys mimicked him in his words, and for some other small reasons, prejudice was raised against him, and he was obliged to leave the place. Since that time, at a populous town in the State of New York, I was informed of another. "Ah poor fellow!" said the man who informed me of him, "when he was in England he had a hundred pounds per annum, but now he is obliged to work round at hard labor"

Are you inclined to emigrate to the western part of the country, reader? To Ohio, Michigan, Illinois, Indiana, or to any other state or territory? If so, allow me to say that it is a good and successful work to many. The land wants cultivating, and Providence is apparently calling the inhabitants of the earth to populate and inherit that part of the globe. And although it is not a proper place and undertaking for the aged and infirm, yet it may be to you. But do you acknowledge God in all your ways, that he may bless and direct you in all your undertakings and labors? Alas! you have not perhaps been thinking of the importance of such a duty. It may be that you have hitherto lived without a christian hope, or without any regard to God's favor in the world. O stop and consider where you are, and what you are going to do. Fall upon your knees and confess your sins before the Lord. Repent of your transgressions —seek God's favor and protection, and while the circumstances of life make it necessary for you to labor for the bread that perisheth, say "Prosper thou the work of our hands upon us O Lord; O prosper thou our handy work."

In conclusion, we may observe, that many find a permanent home, and cannot be too thankful that they emigrated to that fruitful state: while others, as Latimer, Philetus, Calistus and Erastus, find many difficulties, and are a long time before they know where to settle or labor to advantage. And although our emigration may be providential, and we may be engaged in the most worthy and interesting enterprizes, yet there may be many difficulties in our way, and many trials to endure in the accomplishment of the work we are engaged in. Let us further notice, that as sojourners on earth, we are as it were led into a sequestered nook where two seas meet—sometimes our car gets fixed in the mire, and sometimes we get entangled and bound as with chains of iron;—till the same providential hand which brings down and raises up, snaps the links in sunder, or

"Gently breaks the bands and sets us free."

This being something like the experience of the unworthy writer of these lines, let it suffice to say, that after a trial of patience and getting some matters arranged, he took his departure; and by a circuitous route, which intersected itself perhaps a thousand times over, and after crossing the canal, the lake, and the swamp, he fortunately at length arrived at this old settled place.

"Strangers and pilgrims here below,
This earth, we know, is not our place,

But hasten through the vale of woe,
And restless to behold thy face,
Swift to our heavenly country move,
Our everlasting home above."

Oct. 22, 1838.

No. XXI.

A LETTER TO A FRIEND.

Sir:—Your saying "We are rather skeptical in such things," &c. proves nothing, I presume, against the truth of them; but it may be an indication, more or less, of your lacking, in a measure, the faith of the gospel—the faith once delivered to, and possessed by the saints. And altho' such things are not positively revealed in the scripture like some other truths, and consequently not essentially necessary for us to receive and embrace in order to salvation, yet the traditional accounts we have handed down to us, and partly through this medium, are sufficient to caution us against rejecting them. The accounts which I refer to are the following, viz. the testimony of one of Job's friends, who declared "a spirit passed before my face," &c. chap. iv. 15. And the imagination of the disciples, which immediately led them to suppose that they had seen a spirit.—Luke xxiv. 36. "Seen a spirit!"—Was it possible, if no such thing had ever happened? Or was it likely that they would have suggested any such thing? By no means.—And yet some people try to deny that there is any such thing. Such facts therefore, to mention no more, sufficiently prove that such things have happened, and that traditional accounts had been handed down from time to time, in all generations as they now are. Some people say, to tell such things before children will make them timid; and we may add, that to let such things be denied and trodden under foot, will cause infidels to rejoice and sin with greater boldness. Besides whatever courage may be gained by a principle of infidelity, wants taking away; but if people make an improper use of facts like these, the fault is theirs. Having premised thus much, I beg leave to ask, how any person, with any consistency, can absolutely deny the following four-fold testimony, which, if my memory does not deceive me, I heard a minister declare in a chapel in England,—I

knew him well, but I give the account from a printed periodical in America, as follows:—

"A sister being married to a gentleman in the army, we received intelligence that the regiment to which he belonged, had orders for one of the Spaninsh Isles in the Mediterranean. One night about ten o'clock, sixteen years since, in the town of Doncaster, in Yorkshire, as his wife, his child, an elder sister, and myself, were sitting in a back room —the shutters were closed, barred, and bolted, and the yard door locked —suddenly a light shone through the window, and illumined the room in which we were sitting:—we looked—started—and beheld *the spirit of a murdered brother*,—his eye was fixed on his wife and child alternately,—he waved his hand—smiled—continued about half a minute—and vanishtd from our sight. The moment before the spirit disappeared, my sister cried, "*He's dead, he's dead*," and fainted away. Her little boy ran toward the apparition, and wept because it would not stay. A short time after this, we received a letter from the colonel of the regiment, sealed with a black seal—the dark emblem of death—bearing the doleful, but expected news, that on such a night, answering to the same on which we saw his spirit, my brother-in-law was found weltering in his blood, having been murdered by the Spaniards, when returning from the mess-room: the spark of life was not quite extinct when he was found; and the last wish which he was heard to breathe, was that he might see his wife and child once again; which was granted him in a certain sense, for the very hour he died in the island of Minorca, in that same hour his spirit appeared to his wife, his child, an elder sister, and myself. Before this event, though a boy of nine years only, I was a complete *atheist*, having been taught by my father to disbelieve every thing except what I saw; but by this circumstance, I was convinced of the reality of another world's existence; and by the solemn impression that it made upon my mind, I was led to pray for mercy; which mercy I found at the foot of the cross, and now feel the Holy Spirit preparing my soul to enter those eternal and invisible regions—*the world of spirits*. My sister, from the night that she saw the spirit of her departed husband, and before she received any intelligence of his death, *went into mourning for him*,—nor could my father prevent it, by any argument.—He endeavored to persuade us we were all deluded and deceived, yet he acknowledged that the testimony which the child gave, *staggered him;* but when the letter arrived from the colonel of the regiment, with the awful tidings of his death, he was *struck dumb*, so to speak; and had nothing more to say. My two sisters are yet living, and can testify to the truth of this account; besides which, at least one hundred persons can prove our mentioning *the hour the spirit appeared*, several weeks before we received the melancholy letter; and that the letter mentioned the night and the hour as the same in which we beheld his spirit."

I have heard and read many accounts of this kind, but never found one established upon the testimony of so many individuals before, and which I think sufficient to convince us that all such things are not imaginary, but sometimes infallibly true. Yours, &c.

THE

EUROPEAN STRANGER

IN

AMERICA.

BY JOHN EYRE.

—— "Many had none to give, and others gave no work to strangers. Thus I found them——to comfort them for a little time——then, I trust, they found indeed a comforter in heaven."

NEW YORK:
SOLD AT FOLSOM'S BOOK STORE, 40 FULTON STREET.
PRICE, 25 CENTS.
1839.

PIERCE & REED, PRINTERS,
NO. 9 SPRUCE-STREET, N. Y.

PREFACE.

The following work was originally intended as a continuation of "The Christian Spectator—Two years in Ohio, &c.," but the writer being under the necessity of travelling to dispose of his own publications, has thought proper to publish it as a separate work. For, under such circumstances, a large work would be too burdensome to carry, and in many instances too expensive for some people who could purchase one in a smaller size. Hence he has been under an obligation to give it a different title, that he may sell the two either separately or both bound together, as may suit the ability or pleasure of the reader. The work contains a series of circumstances and reflections, written on a journey through the State of New York during the space of about four years.

But such a work has been encountered only by many difficulties. For, First, to write a work on travel without any dwelling place, must require much care—it must be executed under many inconveniences, require many sittings and great perseverance. Secondly: the number of books already in circulation, and the thousands of periodicals teeming from the press weekly, make it difficult for a person to sell a sufficient number to pay him for his labor. Many have said, "We have no money;" and others have been so pestered with papers that they have not had patience to be spoken to on the subject. Thirdly: the unprincipled practice of many who print other men's works, get subscribers at one, two or three dollars per volume, and afterwards sell them at auction at one-third or fourth part of the original price. Deceptions of this kind by many people, have not only given much dissatisfaction, but have probably, and very justly, extorted the expression, "There is too much speculation:" and at the same time, by such a dishonorable way of trading, they have greatly injured people who want a moderate remuneration for their labors. But there is no great speculation in a person's writing and selling his own works. This is a work of too much labor for most writers. In all such instances if the work is good, the laborer is worthy of his hire.

Lastly, let it be observed, (amidst the thousands of books already published,) that every work which contains the truth, is still and will always be useful. New works are wanted to put into the hands of people instead of old ones—to engage the attention of unemployed individuals who want them, or some others for amusement: and, as the salt of the earth, they are necessary to counteract the influence of many others, printed only to do evil.

New York, September 21, 1839.

THE

EUROPEAN STRANGER IN AMERICA.

The dispensations of Providence towards individuals diversified.—The Publisher's obligation to travel, and departure from Ohio.—Arrival, and prints a work at Buffalo.—Resides at ——— through the winter.—To do good amidst the different professions, sects, forms of worship, &c., requires more than mortal power.—But the citizen's and stranger's call are different.

Le Roy, March 7, 1837.

The dispensations of Providence towards individuals of the human family are, in some respects, as various as men are numerous. Hence we see some men located to one spot while others are called to sail from port to port, or from nation to nation. The European leaves his native country to sojourn in a strange land—the New England citizen sells off and emigrates to a western territory—the mechanic is employed in the curious arts of brass and other metals—the machinist is endowed with a talent of invention for transportation; and while the husbandman is cultivating his farm, and some men have their hands full of earthly blessings, others are obliged to travel by land or by water to procure, day by day, the necessaries of life.

Being under what I call a providential necessity to do something, in April, 1835, I left the western part of the country to travel to the east. In a short time I arrived at Cleveland; and finding some difficulty in getting my trunk sent after me, I was tempted to hazard my life on the lake at that early period; a period not only when the lake was rough and the weather stormy, but before the large boats had begun to run—but after an unpleasant journey, by the blessing of God, I arrived in safety at Erie. This was a hundred miles, and half way to Buffalo; and there being no passage any further for the ice, I set forward by land. I was glad to set my feet on shore in safety; and blessed be God that the boisterous winds did not send me further adrift on the mighty

waters, nor the devouring waves bury me in their unfathomable depths, as in the bottom of the sea.

After arriving at Buffalo, I hastened to get the work printed I had been improving during the winter. And after getting that completed, I canvassed the country in my way till, in summer, I arrived at Newark. At this place I wrote to Ohio for my things; and remained there and about the neighborhood during the next winter. I was at this place when the deep snow fell, about January 8, 1836, and where my things remained till about November, 1837, I removed to Syracuse. How life, as well as the season, is divided into different stages! and what a variety of scenes and troubles, unknown in the morning of our days, we are called to pass through! Some have almost an unclouded day of prosperity, but others almost an uninterrupted train of adversities and afflictions! Some are confined to one spot or village, while others are called to traverse a great part of the globe without any stationary place of abode. Some have riches but cannot enjoy them, and others have poverty, misfortunes and afflictions, which prevent them eating with pleasure.

Hence I remained at Newark the first winter after leaving Ohio; and it was probably on May 17, (1836) when I left that village to take my summer's journey: on which excursion I was gone about seventeen or eighteen weeks. And, truly, had I strength—had I also a heart disposed and a mind capable of it, I have had many opportunities of speaking a word, and leaving some mark of devotion in many a solitary place. But, alas! I have not sufficient grace to make "Jesus all the day long my joy and my song;" I have not strength and patience to endure the toils and labors of my employment. My strength is exhausted in trying to procure the common comforts of life—in creeping along through the day, and finding a recess when the shadows encircle me. Merciful God, assist me! Hast thou not promised every thing that is necessary for my wants? Didst thou not mercifully deliver thy people from oppression in the land of Egypt? And dost thou not set apart the man that is godly for thyself? Hast thou not promised that the meek shall inherit the earth, and that their bread and water shall be given them equally as well as if they were ever so solicitous or anxiously careful? O, be mindful of thy promise, and save me from oppression, anxiety and want! Blessed be thy holy name for past mercies, and for thy word of promise for future blessings, and let all the nations say—Amen.

But to do good in this age of profession, wants not only strength and patience, but more than the wisdom of Solomon,

to discover where religion is enjoyed and where it is not; and when this discovery is made, it wants more than the power of mortal man to arouse sinners and formalists out of their slumbers and stupidity! What is the state of your mind, reader? Stand still for a moment and consider—enquire and examine thyself whether thou art not dead in trespasses and sins. Look to thyself, professor, and ask, whether thou hast not a name to live while thou art dead? Do you enjoy a knowledge of salvation by the remission of your sins? Have you the full assurance of faith so that Christ is formed within you? The number of professors and members of different churches who sit in time of prayer in public worship, and others who neglect to bow their knees at rising up and going to bed, or with their head at family devotion—and the different modes of worship by so many denominations and people, who say this is a free country, and every man may do what he has a mind to, makes it difficult to tell where piety is to be found and where it is not. But can any people be pious or devoutly engaged in religious service, who refuse to kneel before the Lord their Maker? Here, perhaps, is a man who attends to family devotion, and his wife and some of his household make the same pretensions to experimental religion, and yet they sit at ease as if they were unconcerned in the matter. And considering the number who pretend to keep Saturday night as part of the Sabbath, and begin to knit or sew as soon as the sun is down on Sunday—the sect who pretend to keep the seventh day (Saturday) as the proper day for the Sabbath—the Society of Friends, who can dispense with preaching, baptism, and the sacrament—some perfectionists, who say that they have found christian liberty, can pray always, and are not under obligation to any public or private acts of devotion whatever—the new measure men, who declare that a change of purpose is conversion and regeneration—the Shakers, who make dancing a part of their public devotion—and the Universalists, to mention no more, who say that there is no place of future punishment, which gives unprincipled men boldness to work in the fields on the Sabbath, and yet pretend that they are of a religious order as well as other people—such a promiscuous mixture of good and evil, I would say, is rather confusing to many serious characters, and equally difficult to others to know how to distinguish between the precious and the vile. Opposition and diversity, in some instances, arise from the present disordered state of things, and in themselves are evil; in some others they are from God, and, under his wise control, are attended with good. In some instances, opposition arises from

the wicked purposes of designing men ; in some others, it is occasioned from that diversity in the dispensations of Providence, which renders it impossible for every man to see alike. When opposed to good, abstractly considered, in every instance it is sinful ; but when it arises from the different temperature of the minds of men, and not from the perverseness of their wills, it is frequently good in carrying on the designs of the grace and mercy of God. Thus it was that the zeal of Peter might be an excitement to some of the rest, and the calmness of John might correct the hasty zeal of the former. Luther's zeal was wanted in the reformation, and so was Melancton's calmness to heal the wounds of an intemperate zeal. Whitefield probably set Wesley an example, and led him into the field, but the caution, forbearance and steadiness of the latter, was a lasting lecture to the former. It is by a wise and gracious opposition that erroneous doctrines are detected, and unbecoming practices are restrained.

Hence the doctrine of unconditional election to eternal life, and finished damnation from the pulpit is not heard of—the wild screaming zeal of the young enthusiast, and the roaring noise of the ranter is restrained by the warm yet consistent zeal of the Father in Christ Jesus—and the drowsy lukewarm formalist is excited to love and good works by the successful exertions of others. In England, when people went into the sanctuary of the Lord, it was customary for them to kneel down and use a short but silent prayer, but many people of the same denomination in this country make no practice of such a duty, and many seats are so constructed that others are prohibited for want of room. Gracious God, teach me what is essential to know how to act in different places, and how to live among all kinds of people ; how to behave myself in thy sanctury, and how to live as I should do when abroad in the world. Give me that self-government which shall keep me from going beyond my strength in one thing as to neglect others. And so assist me by thy Holy Spirit, that while I converse with my fellow creatures, my conduct may teach them thy precepts, and my words, seasoned with grace, drop as precious seed into their hearts, which shall bring forth fruit to perfection.

To labor to a good purpose requires both wisdom and strength, and to do a perfect work requires a perfect hand ; but I have not strength like other men, and such are my infirmities that no man knows my errors. My health is not good : and I am often led to reflect on my peculiar situation. I suppose it is — years ago since a fever so affected my sto-

mach, and at length so debilitated my whole system, that I have not had a day's health from that time. It is true I have greatly out-grown it, and I am tolerably well in my way. The fever that settled upon me, continued to burn both day and night for months and years, till, in a measure, it burnt out; but it has enfeebled my frame, and deprived me of strength like other men. Hence I am like an invalid, destitute of a home and separate from all company. I travel into the woods and country, and have my lodging among strangers. It is true that many people in this country are much more kind and friendly to foreigners than they are in England; but to have no stationary place in my affliction—no regular place to lay my head at night or rest at noon, is not pleasant. O, my Saviour, give me thy yoke, which is easy, and thy burden, which is light. Pardon my remissness in time past and enable me now to live. Help me to gird up the loins of my mind, and hope unto the end—to arise out of the dust, and go forward without a murmur and without complaint. Empower me to teach some to walk in a perfect way, and to say to others, "Be ye followers of me as I follow Christ." Is the Lord's hand shortened that it cannot save, or His ear heavy that it cannot hear? Is there any thing too hard for the Lord—any thing impossible with God? Cannot the Lord do a great work in a little time? He can. I will therefore say,

"Open my faith's interior eye;
Display thy glory from above;
And all I am shall sink and die,
Lost in astonishment and love.

Confound, o'er power me by thy grace;
I would be by myself abhorr'd;
All might, all majesty, all praise,
All glory be to Christ my Lord!

Now let me gain perfection's height;
Now let me into nothing fall;
As less than nothing in thy sight,
And feel that Christ is all in all."

But have I not been erroneous in my reflections? It is sometimes said, "Every man to his trade;" and hence is it not absurd to suppose that I can do the work of an evangelist, or that I have the responsibility of a citizen? Is not this mistaking my providential call? I am a stranger in the strictest sense of the word. First, by being a foreigner in the country, and, Secondly, by being perpetually on a journey from place to place. And is there not a difference

between the call and duty of a citizen and that of a stranger? "I was a stranger," said our Lord, "and ye took me not in;" but did He charge the poor, harmless stranger with neglect for not taking the citizen in? The citizen is blest with a local situation, the stranger has no place of his own. The former has property or a permanent home; he is a man of influence, and has children, servants or workmen under him, but the latter has no name in the streets—no hiding place from the storm—no power to defend himself—his word is not heard. We may make a contrast between them by comparing them to two men coming over the ocean as the captain and mate; supposing the former to keep his standing and the other to have fallen overboard. Hence the captain has a permanent standing—can look out for the storm—he can give timely directions to his men on its approach—walk the deck for the sake of contemplation—retire into a corner and pray to Him who commandeth the winds and the sea to obey his voice; but the mate, poor fellow, is exposed to the violence of the waves, where the most he can do is to keep his head above water. Such is his situation that he has no time like the other for reading, contemplation or prayer, but like Lazarus at the gate, while the rich man fares sumptuously every day, he is obliged to submit to the humbling dispensation of Providence for a few fragments to keep him alive. Under such oppressive afflictions, Job, the perfect man, lost his patience, and uttered things that he understood not. And it is not surprising if the stranger through weariness should grow peevish and incur the displeasure of the uncharitable, by not shewing himself proof against all that may assail him. Contrasting, therefore, the difference between the citizen and the stranger, and the respective spheres of action which they are called to move in, we may conclude by saying, that while the citizen is authorised and capacitated to govern others, the perfection of the latter consists in patiently enduring under his difficulties and governing himself.

The following lines, written (according to report) by a young lady in England, who was turned out of home for embracing religion, I give to the reader;

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, or hop'd, or known;
Yet how rich is my condition,
God and heav'n are all my own.

Let the world despise and leave me—
They have left my Saviour too;
Human hopes and looks deceive me,
Thou art not like them, untrue!
And while Thou shalt smile upon me,
God of wisdom, power and might,
Friends may hate and foes may scorn me,
Show thy face and all is right.

Go then, earthly fame and treasure,
Come, disaster, shame and pain,
In thy service pain is pleasure,
With thy favor loss is gain.
I have call'd Thee, Abba Father,
I have set my heart on thee;
Storms may howl and clouds may gather—
All must work for good to me.

Men may trouble and distress me,
'Twill but drive me to thy breast—
Life with sorrows hard oppress me,
Heaven shall bring me sweeter rest.
Oh! 'tis not in grief to harm me
While thy love is left to me;
O, 'twere not in joy to charm me,
Were that joy unmix'd with thee.

Soul, then know thy great salvation,
Rise o'er sin, and fear, and care,
Joy to find in every station
Something still to do or bear.
Think what spirit dwells within thee,
Think what heavenly bliss is thine,
Think thy Saviour died to win thee—
Child of heaven! canst thou repine?

Haste then on from grace to glory,
Arm'd by faith and wing'd by prayer,
Heaven's eternal day 's before thee,
God's own hand shall guide thee there;
Soon shall end thine earthly mission,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

No. II.

*Occasional journeys in summer, pleasant, &c.—Difficulties of travelling in winter.—Uncertainty of human friendship exemplified in the family of Mr. *******.—Reflections, &c.*

An occasional journey to see a friend in the summer is pleasant, but when it is perpetuated for months together on business, it becomes wearisome; and, if I am under an obligation to travel to gain the comforts of life, the grand point is how to accommodate myself with ease and satisfaction as if I was at home—"sweet home"—and how, as a Christian, I can enjoy the same tranquillity and abstractedness of mind as if I were stationary and sat in a study of my own. It is true my way of travelling is different to many others, but a grasshopper is a burden to some people. In travelling there are some pleasures to be enjoyed, and some hardships to be endured. In such a capacity a person may see the country and different parts of the world—nature when dressed in all her beauty—romantic and pleasing landscapes —seas, lakes, rivers, ports, cities, and a variety of scenery. In summer, upon the whole, it may be tolerable, but in winter there are many storms, both by sea and land.

Travelling on foot in winter is grievous; and last winter, perhaps, was the severest known in this part of the country for many years. This has been much acknowledged. About January the 8th, (1836) the snow fell probably four or five feet upon an average, and laid till April. This injured the wheat; and corn being damaged by much rain in the spring, provisions of all kinds grew very dear. Arriving at the village about that time, I fortunately went into the house of Mr. and Mrs. *******, who let me remain a few weeks during the stormy wind and tempest. Mrs. ******* behaved as the kindest of friends, and seemed to possess both an understanding and sympathy suited to my wants. She behaved like a mother or a friend in the time of need—a sister born for adversity, or a person possessed of the charity which seeketh not its own but a stranger's good. The peculiar circumstances which she previously passed through, had prepared her mind for the reception of my book, and which she read apparently with considerable pleasure.

> For grief, unmix'd with joy, had pained her soul.

This publication led her to respect me, and to treat me with kindness. She put confidence in me; spoke of me in the kindest terms, and proclaimed the grateful sentiments of her

heart, as if she was not worthy ——. This kindness continued for weeks, and, as a family, we lived together in great harmony; but, alas! charity grew cold, good will well nigh hid herself from me, and Mrs. *******, in the character of a warm friend, scarcely knew me any more. This may be tolerably well understood, if I can indite it with sufficient clearness in the following statement:

At the end of four weeks we settled accounts for my board and for what she had had of me; and, during that time, she had generously taken more things of me than what my board came to; and what she took she took honorably, or in a manner that became a friend indeed: that is to say, she took them at my price, without trying to beat me down below what I could afford them at. How pleasant is such behavior in a time of difficulty, and how consoling is sympathy in a day of adversity! She kept no account on her part, but, as I understood her, left all to me; and truly, as a family, we lived in such mutual accordance as I had scarcely found in the country. Though not united at that time with any religious society, yet they kept up family devotion. Mr. ******* and sometimes Mrs. ******* alternately engaged in family prayer. I trust in my turn I sympathised with them when contemplating their previous trials, (whether innocent or not so) in the manner they had been used by others. They were not in opulent circumstances, nor well prepared to take in a boarder; and, hence, after settling accounts as above mentioned, I asked what I should give them and find my own provisions, according to our custom in England. Mr. ******* left it to Mrs. *******; and she, according to her wonted kindness, asked me what I would give her. I told her; and after a short pause she accepted it, and was quite contented. The sum I offered was four shillings per week; and there was not one syllable or one look which shew any hesitation or dissatisfaction. This went on for weeks, and we lived in great peace; but sometimes our dearest friends disappear, and sometimes the calmest evening is succeeded by a stormy day.

About five weeks after our ballance, and after, as it were, I had cast my account away, she would have a settling from the beginning. She pretended that her husband was not satisfied with what I paid—that my settling with her stood for nothing, and hence she wanted to charge me eight shillings instead of four shillings per week, which we had agreed for. At the time we settled, as above mentioned, they spake of three weeks, but I told them it was four; and this, at that time, was not only easily recollected but gave perfect satis-

faction, nor did I suspect any thing to the contrary for a long time afterwards. But at this time, about five weeks from our settling, she not only wanted to charge me eight shillings per week instead of four, but wanted to fix the time of my coming two weeks sooner than what we had settled for. At length, after debating and reasoning the matter over, Mrs. ******* pretended that she had found her account; but this made the matter no better at all; for if she kept no account, but trusted to mine when we settled, and appeared well satisfied for such a length of time, was it possible to find one five weeks afterwards? Alas! alas! that peace should be so injudiciously destroyed on such an occasion! How difficult a thing it is to live at peace with some people. I was very sorry, inasmuch as they had behaved with such kindness, and on which account I knew no people in the place whom I esteemed with the same gratitude, good will and affection. But such is human nature, and such is the confidence we can place in mortals. She pretended that Mr. ******* had made some objections since our agreement; so that was sufficient it seems to charge me double to what she agreed to, whether I understood any thing about it or not, and with what she had been authorised to contract for, and had been so well satisfied. Mrs. ******* seemed as if she could detain my things for payment, but, on mentioning the difficulty to a justice in the village, I found it otherwise: nor did all people think them just in their demands on one hand, or conceive any prejudice against me on the other. At length, however, I told Mr. ******* that I would give him ten shillings more than I had agreed to if he was not satisfied, providing he would give me a receipt, which he immediately consented to; and when Mrs. ******* knew this she was silenced, and, as it were, said no more.

Reflecting upon this circumstance, I shall, First, notice the uncertainty of human friendship; Secondly, observe that some people, through the circumstances they are under, must necessarily suffer wrong; and, Thirdly, caution the reader against imposing upon such characters.

First: How inconsistent are mortals, and how uncertain is human friendship! A person may shew himself warm and affectionate to-day, but to-morrow, perhaps, he is not to be found, or in a little time afterwards, in that character or relationship, he knows me no more. Self interest, which may be awakened by some new project or some new object, presents itself and dissolves that warmth of affection which manifested itself so conspicuously. Want of success in business soon raises suspicion in the man of the world, and he

considers the man unworthy of his friendship who does not prosper like himself, but if he can do independent of his help he is ready to lend his assistance. Affliction turns the most healthy and beautiful persons into loathsome objects, and causes one friend to desert another. Death separates the most intimate friends, and in one day sometimes dissolves the closest and most sacred union. *Mortals cannot always manifest it.* A king sometimes is obliged to flee for refuge; a merchant is arrested, and a tradesman, through sickness, is incapable of business. One prejudices the mind of my best friend, or another raises a slander against me. A failure in business or embracing religion frequently separates those who were formerly united by the cords of friendship.

Secondly: Some men must necessarily suffer wrong from the fact that they do not stand upon equal ground to defend themselves. This may be easily seen by observing the various dispensations and distribution of the gifts of Providence. Want of health, strength, intellect, and worldly prosperity expose some people to abuse from the slanderer. The man seeking a home in a new country as opposed to the native or wealthy citizen—the poor in any nation as contra-distinguished from the rich—the want of knowledge and judgment, where even riches are not wanting, will frequently expose men to imposition. Self interested men who fear not God, will generally take advantage rather than suffer. Hence a powerful prince, with a large navy of ships and strong forces on land, will too often intrude upon the rights of a weak nation. An unjust judge will give judgment in favor of the oppressor. Masters will deprive their servants of what is right; and the most powerful animals will seize upon and devour smaller ones! It was said of David, that "the enemy shall not exact upon him; nor the son of wickedness afflict him," Psalm lxxxix, 22v.; by which promise made unto him from Jehovah, I understand that he should be a man of such muscular strength and firmness of mind, and so protected by the providence of God, that he could deal with all men either to advantage or without imposition. And hence, as a prince, a farmer, a tradesman, or a military character, he would be so judicious and cautious on his part in all his motions, so firm and resolute in his purposes, and so protected by providence, that all he engaged in should finally prosper. But not so with some people; not so with the poor, who are obliged to crouch down under the heavy hand of extreme poverty. No: poverty, affliction, a frowning providence, and the peculiar circumstances some are brought into, lay them open to insult and abuse from every idle spectator. A man of influ-

ence and strong mind will probably accuse another less guilty than himself, and carry his point against him, contrary to either charity or justice. But when he has done this, sin lieth at the door, which, in its proper time, shall not be forgotten; and hence we see that all things are not just, and also that all people cannot defend themselves. This brings me,

Thirdly: To caution the reader against imposing upon such characters. Although some men, because of transgression, are afflicted, and others are visited through life for their sins, as David, yet it is not so with every one; and even where this is the case, God forbids us to take vengeance. There are many temporal evils from the hand of God, who is jealous of his honor, and sometimes visits a proud and rebellious people to the third and fourth generation; but he commands us as probationers to shew mercy, and declares, "Vengeance is mine; I will repay, saith the Lord:" Rom. xii. 19. Besides, God not only visits for transgression, but afflicts in mercy, as in the case of Job. He afflicts to humble and purify—to exalt and glorify; and his anger was kindled against Job's three friends for not speaking what was right, or for judging him unrighteously. God is the creator of the poor, and has blest them in that estate; and where people injure or oppress the defenceless, the fatherless, the afflicted, or the stranger, He marks their iniquity in a more awful manner. He threatened to put out the name of Amelek from under heaven, and to have war with him from generation to generation: Exodus, xvii. 14. And to Esau it is thus written, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever:" Oba., 10 ver. Solomon says, "Remove not the old land-mark; and enter not into the fields of the fatherless, for their Redeemer is mighty; he shall plead their cause with thee." Jeremiah also declares that "their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause, &c." Prov. xxiii. 10 ver., Jer. L. 33 ver.

Wherefore be admonished, reader! Are you a man of wealth?—blest with a home and a permanent business? If so, "who made thee to differ from another? and what hast thou that thou didst not receive?" 1st Cor. iv. 7. Do you say that you got all by your own strength, sobriety and industry? If so, who gave you your abilities? And if it was by your own strength, how was it that you did not get ten times more? Your ambition would have done it had it been in your power. Now if you could not get as much as he who in the same time accumulated twice or thrice as much

as yourself, it is probable that some people had not means of obtaining one-third, and others not one-tenth part of what you possess, and your efforts and wishes might have been equally fruitless. Do you boast of the wealth of your family and ancestors? Alas! two generations back your family was not known, perhaps, among the opulent. Are you a rich store-keeper—a large trading merchant? Your predecessors it is likely began in the world by carrying their merchandise from door to door. I do not want ****** here, in effect, said Madam S——, I can buy much cheaper at the store, &c, although her husband began poor, and (according to report) failed in his payments to the amount of several thousand dollars. "I wish there were no people allowed to travel," said the store-keeper. "If I want anything," say others, "I always go to the store. I never purchase any thing at the door, &c., &c." Now what is all this but to deprive people in low circumstances of their right, and as unjust as it would be to deprive you of trading at all, unless you could purchase goods to an amount far beyond your capital till you could find money to begin in a store? And what is it less than to say, I am of too much importance to stoop so low as to purchase any thing at the door, although the property I am living on was accumulated by such a beginning! Beware, therefore, that you do not rob others of their right, but rather learn that lesson which teaches, "as ye would that men should do to you, do ye even so to them."

No. III.

Journey to Canada, &c.—But every place has its advantages and disadvantages.—A speedy return to the States.—Temptations and wickedness connected with the best occupations.—Reflections.

Previous to taking a final departure from the village where Mr. and Mrs. ******* resided, in autumn (1836) I went over Lake Ontario to Canada; supposing that if ever I returned to England, I should like first to go over to the British dominions on this side the water, that I might have an opportunity of judging for myself which of the two nations I should like in America in preference to the other. My intention was to have remained there through the winter, but, First, the custom house officer charged me something considerable

for my publications, which I had not fully anticipated, and afterwards told me, that if any person complained of me he should inform against me for selling them, although an attorney in England could not assure me that the law was against it. The act not specifying books, and, therefore, not clearly deciding upon that subject, he said the matter would be whether the court would denominate books among those wares and manufactures which, as their own productions, people were allowed to sell. Secondly: after seeing a little of the country which did not seem so well settled; being among many of my own country people whose county dialects, after being in the States, I did not like; and finding the country not so advantageously laid out for a person in my capacity, I soon came to the conclusion of returning back. Hence I was not much taken up with Canada; for although there seemed as much or more cash in circulation, yet the people in Toronto, so many of them from England and Ireland, were poor, and strangers in a foreign land, that it did not answer my purpose to remain among them. The country does not settle so rapidly; appear in so flourishing a state, nor the inhabitants in general so humane and kind, perhaps, as the people in the United States. But thus much does not prove that it has not equal advantages; nor does the rapid increase in the States prove its national excellence or superior virtue. An individual, a famliy, or a nation, however unworthy, may prosper for a time, but it is by righteousness and the blessing of heaven only that a nation is permanently established and finally exalted. May God give repentance for what has been transacted amiss on either side, and dispose them to rectify every error. And as far as they are worthy, may they be judges among the nations to the confusion of tyrants, but a praise to them who do well. I was, however, glad to see divine service performed exactly the same at chapel as in England, and I should like to see it uniform all the world over. The setting out the hymns—the singing—the preaching, and the whole process, was carried through as among the same denominations in that country; but in which nation (that is Canada or the States) there was the most spiritual life and religious devotion, I cannot determine. I admire the zeal of that man who lives (rather than talks) great things; and I hope equally to despise the zeal which, in the sight of heaven, has a name only to live while dead. It is my duty to leave that to Him who is infinite in wisdom, and whose prerogative only it is to judge—who looketh not merely on the outward appearance, but who searcheth the hearts of the children of men.

But how true it is that every place has its advantages and disadvantages—that if we obtain one thing we either lack or lose another; and that there is no place of perfect happiness on earth, but as we find it in resignation to the will of God. So it is here. In Canada there are some things I like, and some others which I dislike in the States; and yet so far as I have seen of them, I prefer the latter to the former—nay, in some respects the people in the States are dear to me. A man may have the most delightful situation in the empire, and yet the pure spring of water that runs by the poor man's shantee may be lacking. Another may possess great riches, like Abraham, and yet have no heir—"My only son and only child," said the bereaved woman, "about eighteen years of age, went out and was drowned." A Lazarus may endure almost the want of all things, and yet his poverty may be necessary to bring him to a better inheritance than that of the rich man. It was an eligible situation almost as any I have seen in America, and fit for a squire's residence in Europe, and yet said the amiable woman, I have no money. "How is it," I asked, "that you have no money?" "My husband," she replied, "is such a man for business, and he went and purchased *another farm*, and now he is giving (to the best of my recollection) twenty-five per cent for borrowed money; and yet I think he is a good man." "And Deacon such a one is letting out his money at —— per cent." This was the year probably when the Banks in the whole State had suspended cash payment—at which time many let out their money at three or four per cent per month, which made from thirty-six to forty-eight per cent per annum. So this amiable woman, of a delicate texture, genteelly brought up, and living in a beautiful habitation, was spinning like other hard working and poor women, till she, her husband and estate could get clear of debt. And many others, through pretended necessity or from absolute covetousness, made themselves such extortioners as to let out money, perhaps, at five times more than the lawful interest.

From Canada I hastened back to the States; and being in that part of the country, I made an opportunity to go and see, what is spoken of as one of the greatest wonders of the world, "*Niagara Falls.*" From this place, for the first time, I took the steam car on the rail road for Buffalo. (Smart travelling this!) At the latter place I got my book printed, entitled "The Beauties of America;" but before this could be accomplished, through the straits and difficulties of being carried from one country to another, with some other things, my mind was considerably exercised with trials. It is true

I have but little patience or strength; but admitting this assertion as truth, it is also true that the printer engaged to get it out in such a time, and Mr. ****** spake of doing it well, but at the end of that time he had made but a poor beginning rather than a good end, and when it was done, it was a great deal worse than either of the former ones. In this office there was a youth, who had had so little experience in setting up, that his labor was of small value; and he was so full of nonsense, impudence and profaneness, that but few perhaps exceeded him in wickedness. The man at the press was but little better: he also was too full of profaneness, vulgarity, and ill manners. I had been at this printing office before, and had heard language that would not be proper to commit to writing. Alas! alas! that men in so many instances should abuse their liberty by drinking down iniquity like water. And what would the world think if they knew all the profane expressions uttered in a printing office? A place which, as it were, is the source of all our moral and religious instruction—a fountain from which proceeds the moral light and good that is seen in the world—or rather a channel through which we are supplied with all the political, scientific, and religious knowledge enjoyed and possessed by the wisest of men. Who would believe that among people of education, as men in such a respectable business there should be some, who let themselves down to a level with the most depraved sailors, dray men, scavengers, navigators, Billingsgate men, and the very vilest of people in their language and conversation?

People might suppose that to put a boy to such a trade, would be one of the most innocent, useful, and best occupations in the world. But is it so? Alas! what a variety of temptations he is exposed to, and what an amount of iniquity he is liable to commit. For, in the first place, as evil communications corrupt good manners, so evil company and pernicious publications have a rapid tendency to perfect men in infidelity. And where men are disposed to evil already, and are proceeding to greater lengths of iniquity daily, to place them in a situation where play bills are printed, immoral newspapers are exchanged, and where some of such a company will get almost every evil work that is published, is the way to perfect what is lacking in them. Secondly: a person in that business may be tempted to print any thing for money, because it is his trade, or he may publish almost any book, however pernicious, because it will sell. In such a capacity he may be instrumental in instructing a whole empire, or he may use his influence in corrupting millions. In

a word, he may do a deal towards making bad men worse, till they have filled up the measure of their iniquities and are ripe for destruction.

Hence, by travelling and having something to do with men and books, I have been reflecting how good and evil are in alliance with each other, and the iniquity there may be in the best of occupations. One man may be under the necessity of writing to procure the necessaries of life—he may do this virtuously, and to the edification of others: another may write what is useless at best, and to accumulate wealth. And although honest labor is both a duty and commendable, yet a man, perhaps, is under the necessity of working on the theatre instead of a dwelling house—an apprentice is obliged to infringe upon the Sabbath by working till two o'clock in the morning or disobey his master—the woman of modest apparel, to work in superfluities of gaudy attire, as ruffles, flowers, &c., instead of what she would wish to recommend both by precept and example. One of the most honorable and useful occupations in the world is that of a physician, yet he frequently charges an enormous price and renders no benefit. In general people expect the value in goods for their money, and the laborer to fulfil his stipulated amount of labor for his wages, but a physician charges whether he renders any good or not. And where is the truth in advertising medicines as infallible cures in all cases, and which will procure long life to all who will persevere in taking them? Are not such people traders in falsehood, and possess an insatiable thirst for riches rather than that they speak infallible truths? And do not the proprietors of those medicines aim at enriching themselves and laying up riches as the dust of the earth, rather than do all they should to benefit others? Yet such is the iniquity of some people in the most honorable occupations in life; the temptations they are surrounded with, and the evil practices they are liable to run into.

No. IV.

Difficulties of letting out money exemplified, in a case between Camberwell and Emerton.—Unforseen difficulties arose without any original intention to do wrong, and the case mentioned as a caution to others.—Circumstances of the case, form of the note, &c.—Emerton speaks to Mr. Landsman, and hears that Mr. Camberwell had put his property out of his hands, &c.—Afterwards requests Mr. Firmfriend's assistance.—A trial appointed, &c.—An exhortation to be cautious.

Some time ago I was obliged to witness the following circumstance, which more or less demonstrates the truth of some foregoing remarks; and although it may be more or less foreign to my subject, yet I hope the reader will excuse it and pardon the digression. Let him also, especially if he is poor, beware of men! For is there any virtue in letting another take thy bed from under thee? Nay, should we put too much confidence in princes? There were three persons originally concerned in the matter, and whom I shall take leave to speak of under the names of Camberwell, Morehonor and Emerton. Camberwell and Emerton were from Europe, but Morehonor was an American. They were all members of the same religious society: the two latter probably had been in the connexion for many years, and the former seemed possessed of considerable property, and suspected of no evil. Camberwell talked of having a house and lot, free of debt, worth two thousand dollars; spake of having money to collect for religious purposes, and that he and Morehonor would give Emerton their joint note for some. Under these circumstances, Emerton let Camberwell a small sum of money, and Morehonor endorsed the note given by Camberwell.

From what Mr. Camberwell had said, Emerton thought that the money was to meet some payments arising from expenses contracted in a religious institution, and that both were equally responsible, but he afterwards found that it was exclusively for his own use—only Mr. Morehonor endorsed his note: and had it not been for shutting up the banks and the embarrassment occasioned thereby, he would probably have paid the money without any difficulty. Hence the affair is not mentioned to charge him with any original intention to do wrong, but rather as a caution to others in future; and if any wrong was committed, arising out of unforseen events, let Camberwell and Emerton have the blame

due to them and acknowledge their faults, but let Morehonor, who was not to blame, have the praise, and be true to his own principles, like the just man who "sweareth to his own hurt and changeth not."

Hence let it be observed that the money was let and the note given under the following circumstances: Emerton was not only a person who was poor, but he knew nothing about defending himself by law, how to guard against the wise men of this world or men of business. Depending, therefore, upon Camberwell as a professor of religion and an honorable man, and placing more confidence probably upon Morehonor, who appeared like the most venerable professor in that populous city, he did not suspect any danger. Emerton being acquainted with these gentlemen, he asked Camberwell what he would give him for a sum of money for a short time, and the latter (fixing his own price) offered him three per cent. per month, which was a great deal above the legal sum; the lawful interest being no more than seven per cent. per annum. The time was for three months; and whatever Emerton might or might not know about usury, he probably did not know that there was any law which would absolutely endanger the security, and, besides, he did not expect that these men on any account would deceive him by being unfaithful to their own proposal. Hence he might suppose that he could innocently take the note for security, and refuse taking the money, if wrong, upon further reflection, although Camberwell had offered it himself, and Morehonor had endorsed his note as security for payment. The note was written nearly as follows: "At three months after date, for value received, I promise to pay to —— — dollars," which sum included the interest; so that no person from the note could discover the amount of interest upon it. Emerton having no knowledge about letting out money, Camberwell told him it was a real business note. During the time specified, Emerton made a purchase in the country, and had to go forty miles to fetch it; but when demanded, Camberwell said that he could not pay it. At length Emerton said that he could not go back without it, and told Camberwell that he must consult some friend on the occasion; but he objected having his credit in that way suspected; and after he had mentioned it to a justice of the peace in the same society, C—— accused him of going round the neighborhood and talking about him. In a short time afterwards he, in effect, said, "I will now pay him just when I please or think proper." Immediately after repeating these words he left the room, without giving any further opportunity to converse with him about it. So

Emerton's money was gone; and having paid part of the price for the purchase above mentioned, still in the seller's possession, (who went and laid an attachment on it for fear of consequences,) he could neither get this money back nor recover the other.

At the city, where these three men lived, there were two chapels and their respective ministers. Camberwell and Morehonor went to hear Mr. Landsman, as I shall call him, and Emerton heard Mr. Firmfriend, so named. And after Camberwell had left the room, as before stated, Emerton talked with their minister upon the subject under consideration. From him he heard that Camberwell had put his property out of his hands; and he spake, moreover, as if he was going to leave the city to avoid being sued at the law. He also talked with Morehonor, who informed him that Camberwell had said that he probably could pay the money in about six weeks. Hence he advised him to wait. But were these testimonies, so far, in exact accordance with each other? At the end of that time Camberwell said that it was about a fortnight sooner than he had proposed. At the fortnight's end he said that he was waiting for a person's return from the west, and wanted Emerton to wait a week for his arrival. At the end of this week, Camberwell seemed to disengage himself from all obligation whatever, and would not come to any compromise to pay it by any other means, as giving his note for labor, goods, board, or any thing else; nor would he consent to give Emerton a new note that was legally drawn up, but said that the old one was good, if the other would wait for a while till he could pay it. Such was the difficulty this man brought himself into through this circumstance, and such would have been the trouble had he listened to him any further, that if ever he obtained it, yet it would have been by more trouble and expense probably than the money was worth. Hence upon reviewing it thus far, and tracing it through all its windings in this simple manner, the reader may judge for himself whether Camberwell could be depended upon any further when brought to this crisis! It had passed on nearly three months over the stipulated time of payment already, and one or two persons had found out that the interest, being above the legal sum, could prevent its being obtained by law: and what made it more hopeless still, was that Morehonor was released from his bond on account of its being payable at the bank, and Emerton being in the country at the time, and suspecting no danger, did not demand it. Under such circumstances, let me ask the reader whether there was not some danger of Emerton's losing his hard earned money?

After Emerton had had all this trouble, he went to his minister, (Mr. Firmfriend) renounced all unlawful interest, and requested his assistance; and the minister, like the good Samaritan, took hold of it, pleaded his cause, and handled it in such a manner that, although he could not get the money paid immediately, through the scarceness of cash, yet he got a legal and new note, in which Camberwell and Morehonor bound themselves jointly and separately to pay the money, with lawful interest, at a time specified. This was an honor to the minister, and it was likewise an honor to the latter venerable character, who, after being disengaged from his obligation, would pledge himself conjointly or separately rather than Emerton should lose the money. "He sweareth," saith David, "to his own hurt, and changeth not."

In order to settle this affair in an amicable manner, they had a trial, at which two ministers and the parties met together: and although Emerton at first might be inadvertently led into this difficulty through not understanding what usury was, or through temptation from his own poverty—although he had informed them that he would have no unlawful interest, notwithstanding it was offered by Camberwell without his asking it—although Mrs. Landsman, their minister's wife, had said that her husband had been obliged to give a hundred for four or five hundred dollars for the year—that the money was worth that interest, and there was scarcely a citizen there but had done it—and although the justice above mentioned had said that Camberwell must pay the money or leave that religious body of people, yet it seemed that he had been tempted to plead his cause; and in so doing at the trial, he pretended to deny that Camberwell owed the money. This seemed strange: and however excusable it might be in a public court of justice, it did not look well here. But Mr. Firmfriend was not to be moved—who soon beat them out of all their vain subterfuges. Whatever men in a civil court of justice might do and be blameless, I do not see how religious men could deny such a thing, or refuse to pay the money, without acting contrary to truth and justice. It is, however, just to observe that it was ceasing to pay cash at the banks, and the general embarrassment occasioned thereby, that at first, probably, prevented Camberwell from paying the money; yet, when he could not, he ought to have given legal security, and not have taken any advantage through what he purposed himself.

In giving you this account, reader, I hope, First, it will be a caution (especially if you are poor,) against letting money

go out of your hands without good security, and that it will prevent your ever letting it out upon usury or unlawful interest. You may let it out at five per cent. per annum in England, or seven per cent. per annum in America, but no more. This is not, but more is unlawful. Why should you let another take your bed from under you? The law cannot defend you at an unlawful interest. And if you are poor, would you gain money by dishonest means? Another thing, reader, wants guarding against, and which has well nigh ruined many—namely: signing notes, and thereby becoming surety for others. Let one instance, out of many, suffice: "My husband and I began poor," said a woman, to the best of my recollection, "and we had improved our land to the amount of about five thousand dollars, when my husband signed for a man, which took away our land, and left us nearly five hundred dollars in debt." And many, very many, people in America have more or less been taken in in the same manner.

Secondly: I hope it will be a means of preventing rich men from offering an unjust reward for money, and taking advantage of them through its illegality afterwards. Such an action appears both mean and cowardly, as well as unjust and cruel.

Thirdly: it may be an intimation of the scarceness of cash—a scarceness that involved many, and made it almost as difficult to obtain a few dollars in America as it was to find a few guineas in England some years ago.

No. V.

Some Letters to Europe from America have been too flattering.—Hence an instance of distress is related in the case of an English gentleman and his wife, a West India lady, who found a friend indeed in an American lady, &c.—Nevertheless, circumstances like these probably have not been very common, &c.—It is further remarked that poverty is not exclusively confined to foreigners.

Some people have written as if no person could want scarcely any thing that is good in America, but there are some exceptions. Let the following account, taken from a New York paper, suffice as a specimen. These people for want of health, property, trade, or means to procure the com-

forts of life, at length were brought into the deepest distress. The account is as follows:

"Do you give out work here?" said a voice, so soft, so low, so lady-like, that I involuntarily looked up from the purse I was about purchasing for my darling boy, a birth-day gift from his dear papa.

"Do you give out work here?"

"Not to strangers," was the rude reply. The stranger turned and walked away. "That purse is very cheap, ma'm." "I do not want it now," said I, as taking up my parasol, I left the shop, and followed the stranger lady.

Passing Thompson's, she paused—went in—hesitated—then turned and went out. I now saw her face—it was very pale—her hair, black as night, was parted on the forehead—her eyes, too, were very black; and there was a wildness in them that made me shudder. She passed on up Broadway to Greenwich street, where she entered a miserable-looking dwelling. I paused—should I follow further? She was evidently suffering much—I was happy—blessed with wealth, and, oh! how blessed in husband, children, friends! I knocked—the door was opened by a cross-looking woman.

"Is there a person living here who does plain sewing?" I enquired. "I guess not," was the reply; "there is a woman up stairs who used to work, but she can't get any more to do, and I shall turn her out to-morrow." "Let me go up," said I, as passing the woman with a shudder, I ascended the stairs. "You can keep on up to the garret," she screamed after me—and so I did; and there I saw a sight, of which I, the child of affluence, had never dreamed! The lady had thrown off her hat, and was kneeling by the side of a poor, low bed. Her hair had fallen over her shoulders—she sobbed not—breathed not—she seemed motionless—her face covered in the wretched, miserable bed, whereon lay her husband. He was sleeping. I looked upon his high, pale forehead, around which clung masses of damp, brown hair—it was knit—and the pale hand clenched the bed clothes—words broke from his lips—"I cannot pay him now," I heard him say. Poor fellow! even in his dreams his poverty haunted him! I could bear it no longer, and knocked gently on the door. The lady raised her head, threw back her long hair, and looked mildly upon me. It was no time for ceremony; sickness, sorrow, want, perhaps starvation, were before me. "I came to look for a person to do plain work" was all I could say.

"O, give it me," she sobbed; "two days we have not tasted food—and to-morrow"———. She gasped and tried

to finish the sentence, but could not. She knew that to-morrow they would be both homeless and starving.

"Be comforted—you shall want no more." I kept my word. In a few days she told me all—of days of happiness in a sunny West India isle, her childhood's home. Of the deaths of father and mother—of a cruel sister and brother-in-law—how she left that home, hoping to find a brother in America—how she sought him in vain, but found, instead, a husband—he too an Englishman, a gentleman and scholar, had been thrown upon the world. Sympathy deepened into love—alone in a crowd, all the world to each other, they married—he procured employment in a school, she plain needle-work. Too close attention to the duties of his school, long walks and scanty fare, brought ill health, and confined him at length to his bed. The shop, where his poor wife obtained work, failed, and their resources were cut off. She had looked long, weary days for employment. Many had none to give, and others gave no work to "strangers." Thus I found them—to comfort them for a little time—then, I trust, they found indeed a comforter in heaven.

The husband died first—died placing the hand of his poor wife in mine! I needed not the mute-appealing look he gave me. I took her to my own happy home—it was too late!

It was a very little time ago, I went one morning to her room; she had passed a restless night; had dreamed, she said, of her dear George—she called me her kind and only friend—begged me to sit a little while beside her, and looked up so sadly in my face that my own heart seemed well nigh breaking. I left her not again.

In the still, deep night I heard her murmur, "Sister Ann, do not speak so harshly to me: oh, mamma, why did you leave me?" Then again she said, "Give me an orange, my sister, I am very faint." Her soul was again in her own sunny (happy) home.

"Lay me by my George, and God will bless you," were her last words to me. I led my hushed children to look upon her sweet, pale face, as she lay in her coffin. They had never seen sorrow or death; and then I gave them the first knowledge of both; then I told them of the sin, the cruelty of those who wounded the "stranger's heart."

Circumstances like these, it may be, have not been very common in America; and it is but just to say that there are many humane people who are kind to strangers, and ready to alleviate distress; but there are some of a distressing character; and there are many people among emigrants who, for a while, have not known how to make their way to live.

Some spend nearly all in coming over, and others are taken sick before they are naturalized, and obliged to spend their money in medicines, board, &c. A few unfortunately fall into the hands of wicked men, who get their property from them; and some others, through the vast difference there is between their native and new country, cannot follow the business they were brought up to. And it may be observed that where this is the case, they may soon spend a deal of money in America as well as in England; for, in some places, as New York, Albany, Utica, Rochester, Buffalo, and other places, house rent is as high as in London—fuel and clothing far more expensive, and board, with other incidental expenses, as high in cities probably as in any populous town in Great Britain.

Nor is poverty in America exclusively confined to foreigners. No: some people even among the natives are poor. And is not this according to the order of a wise Providence? If so, is there any counsel or strength against the Lord? Does not the Scripture declare that the poor shall never cease out of the land?—and, consequently, that God hath made and blessed the poor in their situation as well as the rich? Is it not an undeniable fact that all people have not the same capacity for trade, labor and usefulness?—the same health, strength and prosperity? And that let a country be what it may, it cannot secure to all both prosperity and riches. Besides, what could we do without diversity and contrast? The brute animals, for wise purposes, are not all of one stature. If the world was made up of rich men, who would procure us fuel and the finest wheat? And if these things are the fruits of their labors, who are worthy of more esteem?—or what class in society is more useful than they are? In the summer I met a young man and woman near Moscow, on their way to Mount Morris, who were poor indeed! "Won't they let us go over the bridge," asked he, "without paying the toll?" "How is it," asked I, "that you are destitute of so small a sum?" This seemed to affect the young woman almost to tears.

At another time, no great distance from Brockport, I remained at a farm house during the night, where the good woman informed me that at the first log house on my way there was a family very poor. I enquired the cause of their poverty, and she answered, "It is for want of capacity." I was glad to hear that she had more good sense and humanity than to attribute all to idleness as some people do; for, as inconsistent as it may be, one man who frequently gets drunk and tells many falsehoods in trading with his custom-

ers, will often exclaim against and cast reproach upon others guilty of no such crimes, because they do not prosper as he does. But how improper to do so! How unjust is such conduct! For does not daily experience teach us that men in general would rise above their present indigence to possess double the property they have already, if they had power or were permitted to do it? It does; but they cannot, nor can others, deliver themselves at pleasure from abject poverty: and hence such instances are sufficient to shew us that, in a temporal point of view, the way of man is not in himself, and that some people even in America, as well as in England, are very poor.

No. VI.

Coming to America an advantage to most people, &c.—Yet amidst the beauties, riches, &c., in the country, the publisher's astonishment at the scarceness of cash!—At a loss to account for this deficiency.—Prohibiting one and three dollar bills in the latter part of President Jackson's administration, &c., &c., made an increase of difficulty.

It has been acknowledged already that coming to America is an advantage to many, inasmuch as hitherto there has been such a vast and extensive field for trade and labor—that working men can better provide for themselves and families —that mechanics can find employment and good wages— merchants a suitable place for an establishment, and men of wealth can lay out their property to as good, or perhaps to better, advantage than in Europe. At least property has been laid out to procure as delightful situations, it is likely, for one-half or one-quarter of the sum for families to live in, or to accumulate as fast or more so, probably, than in England. And there have been some people, though without title, in America who (as it appeared to me) were possessed of property to an amount equal to most of our richest noblemen in England. Witness the Hon. ******* **********, of ———, whose property, according to report, has been estimated at upwards of twenty millions of dollars. Mr. —— is said to be worth upwards of a million per annum; and Mr. *********, at whose house I called, whom a tenant of his told me that he had as much land as five hundred farms, which would average four hundred acres a piece.

Yet amidst all the beauties and riches seen in America, there was one thing which was a mystery to me—a subject too deep for me to fathom or understand—namely: a scarcity of money. And what made me so sensible of it was, its being repeated successively, as it were, by all kinds of people for three or four years together. To hear people of so much property say they had no money—to hear this frequently declared by citizens, merchants, farmers, and mechanics—to hear it repeated by their wives, hired girls, daughters, tailoresses, dress makers, and young women working in factories—to hear this so often mentioned by people apparently of the most industrious habits and sober character—some of whom, perhaps, could earn from one to two dollars per day, who could always have work, and, as it seemed, steadily kept at it—and to hear many of these people declare it with every mark of sincerity as religious characters, hundreds of whom, I presume, have told me that they had not a cent in the world—was one of the most mysterious things, as a person from Europe, that I ever knew. In England, as it appeared to me, most people (the poor excepted) had generally some money by them, but in America even the rich were without it; and amidst people apparently of the first quality, in some parts of the country, who were rich in houses, land, furniture, &c.—whose apartments were neatly furnished, papered and carpeted, and which, for beauty, neatness and grandeur, equalled many of the rich in England, there was no money. I have travelled, I presume, thousands of miles by land and hundreds by water, and hence I speak experimentally of the matter in general, and not contractedly, of particular cases. Nevertheless, I admired the simplicity of a people who, with one voice, so freely acknowledged it, and the contentment they seemed to enjoy without it. I reflected upon the following words, viz: "The love of money is the root of all evil," and doubted whether it could be possessed without loving it, and being more or less corrupted by it; for, by observing the minds and characters of many, I could not but notice that many in America seemed more contented than people in my own country; and hence I concluded that if money could not be possessed without producing haughtiness, covetousness, peevishness and discontentment, it was a blessing to live without it. It was, however, a trial to me in my circumstances: yet amidst many difficulties, I found the inhabitants in general, whether religious or irreligious, a humane, and, many of them, a kind people. When I have travelled a whole day with but little success, and found my body and spirits depressed with weari-

ness, I have been discouraged, and, to my grief, have complained of my fate in travelling among people where riches and poverty were so blended together; for even when I found persons who wanted to trade with me, this difficulty was in the way. Among such people it very commonly happened that some had six or ten cents instead of a shilling, and others had fifteen or eighteen instead of twenty-five. Yet among these people, in the country, I generally found a supply of my bread and water; and nothing scarcely has given me greater satisfaction than the conduct of some Americans who have so kindly ministered to my wants in such circumstances. Hence, in reference to some of them, I scruple not to say, "I was a stranger and they took me in."

Whatever was the cause of this deficiency amidst all the business, trade and labor in America, I never could understand —whether there was too little cash in circulation for the population and business of the country—whether it was a universal ambition to double property, and consequently caused merchants and men of business to withhold all to purchase a double quantity of goods or land for speculation, while they obliged every mechanic and laborer to have so much weekly of their merchandise, or to wait till they could pay them—and whether this principle did not so universally prevail as to cause every mechanic to withhold all to purchase a lot, and another an additional farm, I could not tell.

During the latter part of President Jackson's administration, the United States Bank was shut up. Sometime after this period, in York State, one dollar, and, at a later period, three dollar bills were prohibited in their circulation; and about the month of May, 1837, all the Banks in that State refused to cash any of their notes for twelve months together. This made considerable difficulty for that season; and, truly, when the whole complication of such causes were brought into contact with each other—when the effects of those causes were felt as having demanded specie alone for land in the west; having removed the deposits and shut up the United States Bank—the necessity the merchants were under in such circumstances, to keep all the cash they could get to send to Europe to purchase goods—the destructive fires that had previously happened in New York, &c., &c., so drained the country of cash that it was a difficult thing to find any. This pressure gave rise to the 'shin plaster' system; and hence not only corporations issued forth papers of fifty and twenty-five cents each, but manufactories, butchers and such people had recourse to the same means, to as small an amount as six, if not three, cents each. If people had five

dollar bills they could not change them; and if others, on a journey, wanted to put up at a tavern they knew not how to entertain them. They wanted to know whether they had the specie, and if not, they wanted not their custom.

An individual was speaking of a person whom a landlord refused something to eat through this difficulty, when he generously interfered and engaged to be accountable for payment; and it was generally acknowledged that America had never seen such a time before. It is true that in consequence of the labor there is in this country, and the humanity of the inhabitants towards people in want, no individual need starve; yet during the spring and part of the summer in 1837, by reason of the crops being injured in the hard winter and spring of 1836, there were many even among farmers who were hard put to it. The wheat and Indian corn being injured, there was but little pork slaughtered the winter following; and hence many farmers themselves, in the summer of 1837, were out of meat, and many others well nigh out of bread. It was reported that Judge ***** had a hundred bushels of wheat, but he was not willing to sell it for less than three hundred dollars, and hence some person or more broke into his barn and bore part of it away.

But although I have glanced at the prosperity of some and the afflictions of others, yet I hope it has not been to tempt the reader on the one hand, nor discourage him on the other. Nor would I forget to recall his attention to more permanent blessings by saying, provide for yourself bags which wax not old—a treasure in heaven where no thief approacheth nor morth corrupteth; for where your treasure is there will your heart be also.

Leicester, March 29, 1837.

No. VII.

The contrast between Eastern and Western States.—Fruitfulness and barrenness of different soils.—Large wages of some and small earnings of others, &c. &c., make it difficult to give other nations a correct idea of the country.—Yet notwithstanding the contrast between the amount of business and scarceness of cash, some individuals can get money, probably, as fast in America as in any other part of the world.—Many laboring men from England have risen out of their poverty and become rich, &c.—Reflections.

From the preceding number it may be seen that money is not so plentiful as some people, from various injudicious reports, have been led to imagine; nor indeed is it possible to give people, either in Europe or America, a correct idea of all parts of the country; for, considering the vast contrast there is between the eastern and western States—the fruitfulness and barrenness of the different soils—of the wages that some people can obtain, and the little earnings of others—the sumptuousness, vanity and refinements, in some particulars, in the east, and the plainness and deprivations of the west—the mixture and sad want of uniformity in manners between the worthy American who characterizes his country for cleanliness, plainness, simplicity, industry, and the loose manners, abruptness and uncourteousness of many—among such a mixture of characters, customs and contrast in circumstances, I would say it is impossible to give people a just idea of all parts of the country.

Yet, notwithstanding the contrast between the amount of business and scarceness of cash, it is possible that men of labor and mechanics can get sufficient employment and good wages every where, and that some men can find cash as plentiful as in any part of Europe. Among such men are large growers of wheat. Being on a trading excursion in the summer, I came to a place where a number of men were building a house, and, according to custom, (as with one voice) they frankly acknowledged that they had no money, but they informed me that the proprietor of the building (Farmer Coombs, as I shall speak of him,) had plenty, and that he was a liberal-minded man. Sometime afterwards I met him walking towards the new building, and, being on a journey for that purpose, I would have traded with him, but I could not learn that he had more than his men, or any more than a poor man in England. A short time afterwards I entered his plain habitation—*an old log house*. In this humble dwell-

ing there was probably a worthy family for plainness, industry, &c., but a people who had nothing, as it might seem, before hand. Such was the appearance of things to a stranger; but it was undoubtedly in appearance only; for this man, notwithstanding the scarcity in 1836, (as before mentioned) had wheat enough to make him nearly ten thousand dollars—a sum rarely equalled for one article by any farmer in Great Britain or elsewhere. I mentioned this in company afterwards, and, as a fact, it was doubted; and, hence, when an opportunity presented itself, I stepped into the mill at ——, where I had a friend, who informed me that he must have brought wheat into that mill to the amount of more than nine thousand dollars, which, according to my calculation, is upwards of two thousand pounds sterling, A rare sum this for a single article of grain for one year to a common farmer. In addition to this sum, I was informed that this man had sold a farm, (probably three years previous to that time,) about three hundred and fifty acres more or less, at forty-five dollars per acre, which, in the amount, must be between fifteen and sixteen thousand dollars, or, at least, three thousand five hundred pounds sterling. Nor is it an uncommon thing, in some parts of the country, for a farmer to raise a thousand bushels of wheat, which, as this kind of grain has been selling lately, is exclusively a good compensation for the labors of a man and boy for a season. Mrs. P——, a common farmer's wife, told me that they (meaning her husband and one or more in the family,) should have about fourteen hundred bushels as one year's produce. And when passing along the country, I asked a farmer what might be the amount of one year's produce from a hundred acres of land, to which he replied, "a thousand dollars." If this was a just estimate, I suppose that such a one might maintain a tolerable large family, under such circumstances, with half that sum, and keep the other half for future purposes; and if this was perpetuated for ten years successively, it would put a rising family, with God's blessing, into good circumstances, and be a good compensation for labor.

Many laboring men from England, by coming to America, have risen out of their poverty and become rich. They have been enabled to provide for their families, and left them at their departure in comfortable circumstances. Others have found plenty of labor, and had opportunities of putting their children to respectable trades, which they could not have done in their native country; and when a parent has been taken away, the surviving one has found means of putting them into different families; where they have been well

educated, religiously trained up, and, in many instances, have been used with as much or more tenderness than by their own parents. Humanity is a conspicuous characteristic of the Americans; and many orphans adopted or taken in by such people, have, through their attention and kindness, become useful and honorable members of society. Some others, we may suppose, have left their mud walled cottages in England and erected their log cabins in the woods in America, till, by industry, they have cleared thirty, forty, or nearly a hundred acres of rich land, where they have spent their days in peace, and, in a sense speaking, independent of all men. One man, within the circle of my own knowledge, (and there are probably hundreds in America,) so located himself as to place six or seven sons in different farms round about him—so arranged them as to have a neighborhood—a little generation of his own name, or a great tract of land occupied by his own progeny.

But when people rise out of their poverty and become rich, they too often imbibe such an avaricious spirit that they are never satisfied. Much, too, often wants more. Prosperity seems to increase the desires of men till they are as boundless as the sea. They have much pouring in upon them, and yet they are grasping at more. Hence they will always be purchasing, and always in debt. They cannot enjoy what they have, though enough, because they want more. When they have one estate of good rich land, they will purchase another—run in debt for it—pinch and deprive themselves of many comforts, and labor, during their term of life, to get out of the embarrassments they are involved in, instead of enjoying the blessings of providence they had previously in possession. I remained for the night at the house of a friend, who in the morning spake of a family on my way where I had an occasion to call, whom she supposed to be tolerably rich; but while I was there, the good lady of the house intimated that her husband was in debt, and during my stay, I learned that he was owing something like three thousand dollars. The fact was, this successful man had a good farm, and he purchased another before he could pay for it; so this seemed to engage their attention till paid for as if they had just begun in the woods. And it is so common a case in America, that as soon as some people are out of debt and have a little money to deposit, they will make another purchase, and keep repeating it till they are bewildered in the midst of their possessions.

But is it true that money (as mentioned page 31) must be loved by its possessors, and more or less corrupt the heart of

every one who is put in possession of it, and finally extinguish in others the last spark of love to God and man? Is it impossible for the rich to enter into the kingdom of God? There is certainly great danger of their being shut out, from our Lord's words; as, "Woe unto the rich!" "It is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of heaven:" and there wants a proportionable degree of caution and means using to prevent the corrupting influence of riches on the human heart. Money being the medium through which we receive and can purchase every temporal blessing, it capacitates people to gratify every appetite, run the whole length of dissipation, and keep any company. The poor, who are dependent on them, crouch down with fear, and honor them; and when people can indulge themselves in every thing, go where they like, and keep any company—when their inferiors honor and flatter them, and they have no adversity or affliction as a counterpoise to prosperity, they too often give way to such vanity and self-indulgence as destroys them. Hence, under such circumstances, we should be careful to prevent their corrupting influence upon us, lest they should prove an insurmountable barrier to our entering into the kingdom of heaven.

Nevertheless, it cannot be that riches must inevitably ruin any one. No. This will appear clear by considering, First, that money (as well as other things) was created by God himself, and which is providentially made the medium of receiving all temporal blessings; Secondly, this being the only medium through which our wants are supplied, no man can live without the use of it either by himself or others. Mary, Joanna, and others, ministered to our Lord of their substance. And, Thirdly, some individuals, as Abraham, Job, and Zaccheus, have been rich, and yet some of the most pious and best of men. But not without gaining them honestly, and using them to good purposes afterwards; for "they that will be rich, (at all events) fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 9. Hence the love of money, which is called the root of all evil, must be guarded against by the purest and best of people, or else it will finally sink and eternally ruin them; and people who are successful in all their undertakings, should take timely care to counteract this avaricious principle, or else, like fornication or any other deadly sin, it will at length pierce them through with many sorrows.

Are you a man of speculation, reader—a trader in houses and land—a man of prosperity, and trying to add house to house and field to field? Are you anxious to get rich? Have you an estate or two in possession already, and still rising early and late taking rest to gain more? If so, how much would you wish to have? Is it the good of your children only that you are seeking, or are you anxious to make them rich, without regard to consequences? Stop, and consider! Pause for a moment, and ask your better judgment what is best for them. Ill gotten and unsanctified wealth, perhaps, has ruined many. Give a boy ten thousand dollars, and he is too rich to begin to creep, and walk, and use the caution of the poor man's son; but by beginning on a large scale, without either caution, experience, or acuteness, to get more, he sometimes loses all, and becomes worse than others. Hence, study their safety by plainness and bringing them down rather than raising them to an unprotected elevation in their vain popularity and aggrandizement. To be too anxious to save a fortune for them—to give them a polite education and send them to the dancing school to accomplish them—to take one step after another to elevate them in the world without sufficient merit in themselves to remain there—to introduce them into the highest circles in society by making physicians or lawyers of them, or raising them above what they are qualified for, may prove fatal by finally degrading instead of leading them to honor. How much better is the character of a pious and humble mechanic than a proud and discontented rich man, with all the honors that can be conferred upon him! It is better, reader, to leave your children in circumstances suited to their capacity, than to raise them above what they are fit for and bring them to poverty. Observe, that there is the blessing or curse of the Lord which you may bring upon them. Saul forfeited his kingdom, and Jonathan also suffered in the battle. The families of Jeroboam and Ahab were disinherited and cut off: and the leprosy of Naaman was denounced against Gehazi and his seed for ever. Hence, it appears that we may not only bring a curse upon ourselves, but, in a temporal point of view, upon our posterity also, and which may remain for generations afterward. And are you not convinced that you may imbibe such a spirit of covetousness that nothing but bringing you and your children to the most abject poverty can atone for? No repentance or sacrifice, probably, can be accepted without this—that is, to some people and in some cases. And is it not probable, in some other cases, that want of prosperity, extreme poverty, affliction, &c. are occasioned by a frowning providence for pride,

oppression, injustice, and other sins formerly committed and still unrepented of?

Would you wish, then, to leave a blessing upon your property after you? If so, permit me to drop a few words for your serious consideration on this subject. First, beware how you get your riches. "Wealth gotten by vanity," saith Solomon, "shall be diminished; but he that gathereth by labor, shall increase." Prov. xiii. 11. Some people withhold the laborer's hire, others rob the fatherless, oppress the poor, or obtain their wealth by dishonest means. Beware how you follow such examples, and see that you never purchase riches in so wicked and dishonorable a manner. Avoid all intriguing, tricking, and gambling—all over-reaching, cunning, and unjust measures—all usury, bad money, &c. Secondly, devote what you have to wise and judicious purposes. Many people get a deal of money and lavish it away upon useless objects. They do not consider that their money (as well as their time and every other talent) is a precious gift of God, which ought to be used prudently for their own use and the benefit of others. Thirdly, devote a portion of your income, as an expression of gratitude, in a free-will offering to the Lord. "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone which I have set up for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." Gen. xxviii. 20—22. Zaccheus still more liberally declared that he gave half his goods to feed the poor. Follow these worthy examples, reader, and present your offerings to God by faith in Christ Jesus, and you will find them to be a blessing to thyself and to thy children after thee.

In conclusion, remember that it is your duty to labor and gain by honest means all you can. This is not wrong; God has given you this privilege; nay, he hath called you to do so—to do what he hath called you to with all your might. But then let it be to minister to others of your abundance, seeing there are so many in the human family who have not a capacity to help themselves. And is it not more honorable to administer to others; more blessed to give than to receive? Let thy abundance, therefore, be liberally diffused among the poor, the afflicted; to the stranger and the fatherless; and cause the widow's heart to sing for joy—"And I say unto you, make to yourselves friends of the mammon of

unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke xvi. 9.

Hast thou not tried the earthly?—say,
Are not its pleasures for a day?
Its splendors vanishing away?
O, try the Lord and prove him!
He veils his face, but not in wrath;
No eye hath seen the glorious path,
The things thy Heavenly Father hath
Prepared for those that love him!

Let earthly things arrest thee not—
There is above a brighter spot,
And power to gain that blessed lot
To thee is freely given.
Seek not on earth thy Paradise:
Its hopes are vain—its friendship flies;
And O! for thee prepared there is
A Paradise in heaven!

NO. VIII.

Some places, as retired country situations, apparently advantageous and more desirable than others, &c.—Some neighborhoods and some individuals more conspicuous for kindness, hospitality, &c.—A specimen of American plainness, humanity, &c. in the religious character, family, and country life of Mr. Truman, (so called)—God's regard for the poor, and an anecdote of a poor but pious man in England—Reflections.

Although happiness is not confined exclusively to the apartments of the rich, nor wretchedness found only in the habitations of the poor; although virtue may be found in the crowd and vice in the desert's waste; and although there is no place so retired as to secure our happiness, nor any employment without guilt that can make us miserable: yet, in passing through a country where there are such a diversity of situations, there seem to be some places which would be advantageous to live in, and some people's lots much preferable to others. The situations I have reference to, are those plain, solitary, yet pleasant habitations we sometimes see in the country, and the people who inhabit them are those who neither indulge themselves in luxuries, nor lack the necessaries of life—a people whose care it is to resign themselves to the order of providence, and devote themselves to prayer

and praise—who labor to avoid a conformity to the spirit and manners of the world that they may slumber in peace, and that, after the troubles and afflictions of life, they may find health and happiness in heaven. Such people appear free from painful anxiety either through fear or ambition; are at an equal distance between poverty and riches, and, in general, perhaps enjoy as much peace as any people on earth.

In passing through the country, I found some neighborhoods and some individuals who were more conspicuous than others for kindness, hospitality, &c. Some would entertain a stranger without any hesitation—others would do it, but reluctantly; but some would not do it at all. Some people's hearts and doors were open to a foreigner, but at others there was an insurmountable barrier—no room within, or, as it were, a lion in the way. When passing through a neighborhood about fifty miles south of the canal, I called at a respectable farmer's house, whose inmates with courteous and christian-like behavior, bade me welcome—a second let me rest at noon—and another shewed no mark of reluctance to my remaining for the night. The latter was the plain cottage of Mr. Truman, as I shall call him, and whom I shall speak of a little further at large.

Being on a trading excursion, and late in the day, I asked the privilege of Mrs. T. to tarry for the night, and she made no hesitation. Their plain habitation was probably a log house. In this retired spot, however, there were peace and plenty, kindness and gentleness, and a manifestation of good nature equal to my wants. Here was nothing apparently superfluous, nor any thing wanting; nothing fine, foppish, or extravagant; no useless ornaments or expensive furniture to decorate the humble mansion: nor did there appear any pride, contention, or discontentment; no corroding cares or distrust in the gracious providence that had *hi*therto blessed them. No peevishness, murmurings, or unthankfulness. Nothing but what was simple and unaffected—a simplicity of manners untarnished by formality, compliment, or ceremony. Meantime, there was nothing contrary to cleanliness, decency, and modesty; no low expression, vulgar or profane language. "*Charity behaveth itself not unseemly.*" And all of one mind; there was no discord, no opposition, no dissenting voice. United in affection as parents and children, and manifesting a parental tenderness on one side, and a filial submission on the other, they could harmoniously unite their strength together, and draw as in an even yoke. Stimulated by parental love to provide every thing that would make their family and household happy, and the chil-

dren, as far as I could see, being affectionate and peaceable towards each other, there was an unbroken thread of harmony.

We will suppose that Mr. Truman was a son of Abraham, because he partook of the same spirit and did the same works. He entertained strangers. He was probably a kinsman of the pilgrims, who, for the sake of religion, fled to America many years ago. Being more or less wearied with my journey, and desirous of restoring my exhausted strength by a little rest, as soon as an opportunity presented itself, I asked the privilege to retire. My request, though not supper time, was immediately granted. A door was opened into a room where there were two beds—in an adjoining apartment there were two beds more: and whether these two peaceful rooms on the ground floor were made by a leaning shantee or not I cannot tell. Howbeit, the house was so small that the beds filled the rooms; the roof or floor above were as low as an humble mind could wish them to be, and although there was not a foot to spare for any other furniture, or room probably to open the doors without grating against the beds, the floor or ceiling, yet both rooms and furniture were clean and sweet as the morning air. In the evening (if I remember right) they asked me to join them in prayer, and thus mutually commend each other to God and the protection of his providence. At bed-time the good man waited upon me, to supply any lack for my comfort till morning. Being grateful for his kindness to me as a stranger, and reflecting upon the happy circumstances in which he was placed, I reminded him of it by observing, "You are the happy man, if you can but think so," when he in effect replied, "We will be contented." Hence, after making me as comfortable as he could, he left me for the night to my quiet repose. And, truly, I may say,

Sweet were the comforts of that peaceful cot.

Such is the situation of a country life, which, from its quietness, is partially a life of tranquillity and peace. Remote from the clamors of the city, and the dissipation occasioned by a crowded population; untainted with pride contracted by associating with people in fashionable life; distant from the vanities, the temptations, and the foolish fashions of the multitude; not vexed with the filthy conversation of wicked and profane men, independent of the rich, nor under any obligation to submit to useless ceremonies; having no painful emotions from slander by the intruding gossip who is

listening after the news of the day; and being tolerably free from worldly ambition, or having their desires excited by the fascinating charms of increasing fortune, they appear content with such things as they have, and spend their days in solitude and peace. Such, then, is the satisfaction of those people who are content with such things as they have—the men who have what is necessary, and yet are free from luxury and worldly ambition. Many families of plainness and kindness I have found in the country, and I take such people as Mr. Truman and his family as a specimen of the original plainness and hospitality of the true spirited American. And such are the comforts and pleasures of retirement—of a plain and an industrious people whose lives and manners exhibit to others the beauties of religion in a country life.

Tell me no more of earthly toys,
Of sinful mirth, of carnal joys,
  The things I lov'd before:
Let me but view my Savior's face,
And feel his animating grace,
  And I desire no more.

Tell me no more of praise and wealth,
Of careless ease and blooming health,
  For they have all their snares:
Let me but feel my sins forgiven,
And see my name enroll'd in heaven,
  And I am free from cares.

Tell me no more of lofty towers,
Delightful gardens, fragrant bowers,
  For these are trifling things:
The little room for me design'd,
Will suit as well my easy mind
  As palaces of kings.

Tell me no more of crowding guests,
Of gaudy dress and sumptuous feasts,
  Extravagance and waste:
My little table thinly spread,
With wholesome herbs and wholesome bread,
  Will better suit my taste.

Give me a bible in my hand,
A heart to read, and understand
  This sure unerring word:
I'd urge no company to stay,
But sit alone from day to day,
  And converse with the Lord.

Although poverty is not chosen, but abhorred by men, and the greatest degree of it cannot be endured without pain by the humblest characters; yet it appears that God has a peculiar regard for those who are the subjects of it. "Blessed be ye poor," said Christ. "Hath not God chosen the poor of this world (asks St. James) rich in faith and heirs of the kingdom which he hath promised to them that love him?" Luke vi. 20. James ii. 5. Hence it appears that God hath given them the first invitation to his kingdom, and although poverty is irksome to flesh and blood, yet in the order of providence it may be necessary to the soul's highest exaltation in the kingdom of heaven. "We are heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. To suffer with him, is to be conformed to his life and death; but how are the rich, in the midst of their possessions, conformable to him who had not where to lay his head?

Look up, then, ye poor and afflicted! ye desolate and forsaken! Gird up your loins and suffer patiently, and forget not that poverty and affliction are no proofs of God's eternal displeasure. Humble yourselves under his mighty hand, and remember that he hath no pleasure in the death of a sinner, nor willingly afflicteth the children of men. Let me give you an anecdote which I received from the mouth of a minister in England. "I went," said he, "to visit a poor man in his affliction, who told him he could not die happily, because he had debts which he could not pay; supposing them to be a few shillings to one, a few shillings to a second, and about the same sum to a third person, not amounting to a pound in all. I mentioned the difficulty to a few friends, and we contributed a few pounds, which paid the debts and left something for funeral expenses. When this was done, the poor man was delivered from his trouble; and, stretching out his arms, he in effect said: 'As sure as there is a God in heaven, I shall go to him; and not only so, but I know that he will take care of my family.' I thought (said the minister) that I would take notice of this family; and when I was on a journey some years afterwards, I went out of my way to inquire after it: and I found that the eldest son was married and comfortably settled on a farm as an occupier of land; the second son was in a situation of nearly a hundred pounds sterling per annum; and the third was in business as a tradesman—and all of them members of a religious society, or at least steady men, and hearers of the gospel." Such were the words of this poor dying man, and

such are the inestimable advantages of religion at the hour of death.

Hence, in concluding this number, permit me to notice further, First, the personal advantages of religion at the hour of death to this dying man; and, Secondly, the advantages of it to his posterity.

First, its personal advantages. "As sure as there is a God in heaven, I shall go to him." In this language there was no unbelief, no doubt or fear, but the full assurance of faith; and this assurance on the borders of immortality! Happy man! Although he had no estates or property to leave his children, yet he had peace at last, and an happy assurance of God's favor to himself and family, and that when called to leave even his little cottage on earth, he knew that he had a house above, eternal in the heavens. No apparent derangement, but a calmness of soul, and a rational use of all its faculties. He could think and speak and glorify God. He could take leave of his friends and family as one who was going a pleasant journey—going home.

> "His God sustained him in the final hour,
> His final hour brought glory to his God."

Had it not been for the special favor of God in this hour of extremity, he might have been deprived of reason; but in his favor there is life—life even in death. Under his frown there is death even in the prime of life. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." John viii. 51.

Secondly, notice the advantages of religion to his posterity. "I know that he will take care of my family." God sheweth mercy (saith Moses) unto a thousand generations of them that love him and keep his commandments. Yea, and he does this to a certain extent for the fathers' sakes. Hence, because Phineas was zealous in executing judgment, he gave him and his seed after him an everlasting priesthood. Unto Abraham God promised, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven," &c. Unto David God promised, "If his children forsake my law, and walk not in my judgments, &c. then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." And to the Reehabites, for their faithfulness, God declared, "Jon-

adab, the son of Reehab, shall not want a man to stand before me for ever." Num. xxvii. 13. Gen. xxii. 16, 17. Psa. lxxxix. 30—33. Jer. xxxv. 19. Hence it appears that some people have been so piously devoted to God, and so faithful in discharging their duty towards him, that he has established his covenant with them, and blessed the children after them.

Lastly, we may observe that, by a communication of his will to Abraham as a patriarch, and to David, by the mouth of the prophets; so, under the gospel, by his Holy Spirit, God can give a man a satisfactory assurance of his favor both to him and his children. He had probably prayed for himself and family for many years, and God had given him faith to believe that his petitions should be answered. "The secret of the Lord is with them that fear him, and he shews them his covenant." Such are the advantages and privileges of God's faithful people. He blesses and he makes known his will to them. "Shall I hide from Abraham," said God, "the thing which I do?" And if not, will he withhold any important intelligence from us, if we are equally faithful to his commands by living unto him? How desirable then is the favor of God! And how much better to leave a family in his favor than with great riches! Let me die the death of the righteous, and let my latter end and future state be like unto theirs.

NO. IX.

Whether a country life is most advantageous to piety or not, retirement is of importance in all circumstances—This duty must not be neglected—It is not only a duty, but a gracious privilege, &c.—Faithfulness in opulent circumstances possible, exemplified in Abraham; his solitude, &c.—Reflections, &c. &c.

Whether a country life is more advantageous than that of the city, or more desirable to the serious reader, or not, an occasional degree of *retirement* is of importance to all people. Man is such a compound of flesh and spirit, such a mortal and such a sinner, that food and rest, retirement and prayer, (if he is a believer) are indispensably necessary to the welfare of his body and soul. Can any individual remain in health without a daily supply of bread and water? Does not the weather-beaten mariner want a quiet recess in the peaceful arbor? Can even the publican utter his groans or give full vent to his grief without entering into his closet?

And is it possible for an established believer, a father in Christ Jesus, or the most venerated character, to keep his soul alive without it? Did not our Lord himself retire into solitary places? If so, is it not essentially necessary to us as sinners? Hence, whether we live in the city or the country, a proper attention to this duty is of great importance to our best interest.

Yes, an attention to this duty is of vast importance, and if we would be eminent for piety, we must not neglect it. The most devoted characters in all ages, as Enoch, Abraham, Elias, and the apostles, enjoyed solitude or retirement. Did not Enoch's walking with God imply that he walked not with, nor in fellowship with the world? Does not his example teach us that he turned his steps from, rather than that he sought an intimate acquaintance with it? And does not the phrase, "He walked with God," imply that he lived in his closet—enjoyed solitude—and that he sought places suitable for reflection, where he could hold communion with him?—that the shady grove, the solitary walk, or the midnight shade bore no terrifying aspect to him? And did he not seek a greater abstractedness from, rather than desire its friendship, its toys or vanities? If so, ought not we to follow him as he followed that which is good? Must not every one who would be like him, seek after the same deadness to the world, or follow him, in order to enjoy the same communion with God? And if we do this, will not the same course lead us to the same end? Must not the same exercise of faith and prayer, the same desire and hope, the same method and means, the same efforts and exertions, the same steadiness and perseverance, (when grounded upon faith in Christ Jesus) lead us to the same devotedness and exalted station? It is true that men, pious and godly men, must not go out of the world and leave it in the hands of Satan, but they must keep their distance. They must not remain so long as to let wickedness leaven the little spark of grace they have in them, instead of letting others feel the salutary influence of their company, or bringing the rebellious over to godliness. Characters who are like lights in a dark place, must not withdraw themselves and leave others to stumble and fall into idolatry, but they must trim their lamps and keep awake; they must stand at a distance, and shed their radiance upon others; they must endeavor to retain their savor, that, as the salt of the earth, they may season and keep it from putrefaction.

Hence let us take it for granted not only that a proportionable degree of retirement is essential to our happiness

and the good of others, but rejoice that God has graciously given us such a privilege—the privilege of waiting upon him alone; and that he has commanded us to use it, that we may be happy and find rest to our souls. Yet many carelessly neglect it, and others, through a multiplicity of engagements, are carried down, as it were, into an ocean of worldly cares that they cannot enjoy it. Does not the pious farmer see and feel his danger in this particular?—the young man, who has lately entered upon the business of life, and whose worldly avocations crowd upon him so fast that he is obliged to deny himself or find loss in his soul? Labor of different kinds come in in succession, and he is anxious to do each in its season, and hence without prayer, watchfulness and retirement, he is carried forward and onward, year after year, till, through a multiplicity of business, though his land is cultivated, his soul brings forth no fruit to perfection. O, my Saviour, give me what is necessary and contentment, and suffer me not to be drunken and surfeited with the cares of this life.

But it is not impossible even in opulent circumstances to be faithful to God. No: Abraham was rich in things pertaining to this life, nevertheless his riches and worldly engagements did not prevent his building an altar unto the Lord. He had a large family, but he governed himself, and commanded his household likewise. He had many things in connection with his family and the world—his flocks and herds of cattle to engage his attention—but these things did not hinder him from being sometimes alone. O, sweet retirement, when the heart is cleansed from the impure love of the world! Happy are the people who can enjoy and make a proper use of it. And blessed is the man who, at all times, has his heart free to wait upon the Lord. It was not in the city or in the crowd, but in the plains of Mamre and other places of retirement, probably, where Abraham had many interviews with the Lord. Sitting in his tent door, and, perhaps, contemplating the perfections of Jehovah, or some former intercourse he had had with beings more than mortal, he lifted up his eyes, and lo! three men stood by him. Desiring to have some intercourse with them, as messengers from heaven, he ran and bowed himself towards the ground: or, being of an humble, hospitable character himself, he was not above entertaining them though strangers. Hence he saluted them (though in the name of the Lord) in the kindest manner. "My Lord," said he, "if now I have found favor in thy sight, pass not away, &c." "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves un-

der the tree, &c." And Abraham hastened and ordered some cakes, and ran and fetched a calf, &c. How generous and kind was such conduct! Like the good Samaritan, he entertained and supplied their wants to the full! What a spirit of hospitality was here! Here was no pride to cause him to look above them—no haughtiness to give pain or force them from his door—no want of humility necessary to honor them, nor any lack of love to entreat them with kindness. O, my God, bless me with the finest feelings of sympathy the human heart is capable of—the tenderest pity and the warmest charity. Enable me to enter into the feelings and wants of others, that at least I may learn to love though I cannot relieve them!

Abraham was sitting alone. So it might seem to all human observation, but the plains and the mountains might be full of ministering spirits and chariots of fire. The most solitary places, perhaps, are not without their daily visitants. The most secluded place in the wilderness, or the most crowded part of the city, is not destitute of the presence of Him, who filleth both the earth and the heavens with his greatness. Nay, when people appear the most alone, they may have the greatest company surrounding them. Abraham and Lot entertained angels. An angel appeared to Elijah, to Daniel, and others. And what reason have we to suppose that these pure and heavenly spirits are not encompassing us about, both by day and night? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hence may we not suppose that they are daily patrolling our avenues; our walks and our gardens?—the groves, the bowers, and the most sequestered corners? And why should we think it incredible that the spirit of a departed sister, brother or friend frequently visits us, or that the spirit of an affectionate parent hovers over us—that one or more of our friends frequently look into our chambers, or our closets, and observe our actions? Is such liberty contrary to the laws of the invisible world? If it is not, and our secret actions are laid open to the world of spirits, as well as to the broad eye of Him who will bring every idle word into judgment, "what manner of persons ought we to be in all holy conversation and godliness."

How awful then is our situation! and how necessary it is to withdraw to inspect our actions, and seek for grace, to live unblameably in it. For "the world," says an English writer, "is a troubled ocean; and who can erect stable purposes on its fluctuating waves?" The world is a school of wrong; and who does not feel himself warping to its perni-

cious influences? On this sea of glass, how insensibly we slide from our own steadfastness! Some sacred *truth*, which was struck in lively characters on our souls, is obscured if not obliterated. Some worthy *resolution*, which heaven had wrought in our hearts, is shaken if not overthrown. Some enticing *vanity*, which we had solemnly renounced, again practices its wiles and captivates our affections. How often has a word of applause dropt lucious poison into our ears; or some disrespectful expression raised a gust of passion in our bosoms? Our innocence is of so tender a constitution that it suffers in the promiscuous crowd. Our purity is of so delicate a complexion that it scarce touches on the world without contracting a stain. We see, we hear with peril.

But here *safety* dwells. Every meddling and intrusive avocation is secluded. Silence holds the door against the strife of tongues, and all the impertinences of idle conversation. The busy swarms of vain images and cajoling temptations, which beset us with a buzzing importunity amidst the gaieties of life, are chased by these thickening shades. Here I may, without disturbance, commune with my own heart, and learn that best of sciences—to *know myself*. Here the soul may rally her dissipated powers, and grace recover its native energy. This is the opportunity to rectify every evil impression—to expel the poison, and guard against the contagion of corrupting examples. This is the place where I may, with advantage, apply myself to subdue the rebel within; and be master not of a sceptre, but of myself. Throng then, ye ambitious, the levees of the powerful; I will be punctual in my assignations with solitude. To a mind intent upon its own improvement, solitude has charms incomparably more engaging than the entertainments presented in the theatre, or the honors conferred in the drawing room.

I said solitude. Am I then alone? 'Tis true my acquaintance are at a distance. I have stole away from company, and am remote from all human observation. But that is an alarming thought.

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep."
> *Par. Lost, Book IV.*, 677.

Perhaps there may be numbers of these invisible beings patrolling this same retreat, and joining with me in contemplating the Creator's works. Perhaps those ministering spirits, who rejoice at the conversion of a sinner, and hold up the goings of the righteous, may follow us to this lonely recess, and even in our most solitary moments be our constant

attendants. What a pleasing awe is awakened by such a reflection! How venerable it renders my retired walks! I am struck with reverence as under the roof of some *sacred edifice*, or in the presence-chamber of some mighty monarch. O! may I never bring any pride of imagination, nor indulge the least dissolute affection where such refined and exalted intelligences exercise their watch! 'Tis possible that I am encompassed with such a cloud of witnesses; but it is certain that God, the *infinite, eternal* God, is now and ever with me. The great Jehovah, before whom all the angelic armies bow their heads and veil their faces, surrounds me, supports me, pervades me. "In Him I live, move, and have my being." The whole world is his august temple; and in the most sequestered corner I appear before his adorable majesty no less than when I worship in his house or kneel at his altar. In every place, therefore, let me pay Him the homage of a heart cleansed from idols and devoted to his service. In every circumstance let me feel no *ambition* but to *please* him, nor covet any *happiness* but to *enjoy* him.

"How sublime is the description, and how striking the sentiment in that noble passage of the Psalms! 'Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I climb up into the *heights* of heaven thou art there,' enthroned in light. 'If I go down into the depths of the grave thou art there also,' in the pavillion of darkness. If I *retire* to the remotest eastern climes where the morning first takes wing; if, swifter than the darting ray, I pass to the opposite regions of the west, and remain in the uttermost parts of the sea, shall I, in that distant region, be beyond thy reach, or, by this sudden transition, escape thy notice! So far from it, that could I, with one glance of thought, transport myself beyond the bounds of creation, I should still be encircled with the immensity of thy essence; or, rather, still be enclosed in the hollow of thy hand. Awful, yet delightful truth! Let it be interwoven with every thought, and become one with the very consciousness of my existence! That I may continually walk with God, and conduct myself in every step of my behaviour, as seeing HIM that is invisible.

"They are the happy persons—felicity true, felicity is all their own—who live under an habitual sense of God's omnipresence, and a sweet persuasion of his special love. If dangers threaten, their impregnable defence is at hand. Nothing can be so near to terrify, as their Almighty Guardian to secure them. To these the hours can never be tedious; and it is impossible to be alone. Do they step aside from occu-

pations of animal life? a more exalted set of employments engage their attention. They address themselves, in all the various acts of devotion, to their Heavenly Father, *who* now *sees in secret*, and will hereafter *reward them openly*. They spread all their wants before his indulgent eye, and disburden all their sorrows into his compassionate bosom. Do they withdraw from human society? they find themselves under the more immediate regards of their Maker. If they resign the satisfactions of social intercourse, it is to cultivate a correspondence with the condescending Deity, and taste the pleasures of divine friendship. What is such a state but the suburbs of heaven? What is such a *conduct* but an antepast of eternal blessedness?"

No. X.

The duty and advantages of prayer contemplated, &c.—Its importance and effects when faithfully attended to, &c.—Notwithstanding its importance, many professors live too much in the neglect of it, &c.—Nor is it expected that all people can attend to it alike.—A few characters mentioned who have distinguished themselves by their application to it.—Its design, effects, &c., &c.

Having written a little in commendation of solitude and a country life, permit me to spend a short time now exclusively in contemplating the duty and advantages of prayer—a duty this, perhaps, of all others, the most important. Without it we can never live to any good purpose—never enjoy ourselves happily in our present situation—never answer the noble end of our creation, as accountable creatures, nor ultimately find our way to heaven. A partial attention to it shews our ignorance of its importance, while a proper conviction of our obligation, and an unremitting attention to it, leads to consequences beyond our power of calculation. A privilege this also, which, in importance, is not inferior, perhaps, to the employment of angels, and which connects itself with the greatest blessings heaven has promised to bestow.

The importance of this duty is such that men ought always to pray, saith our Lord, and not to faint; and St. Paul exhorted the Thessalonians to pray without ceasing. A faithful attention to it has done wonders; and God always regards the prayers of persons, we will suppose, in proportion to their faith and fidelity. "The effectual, fervent prayer of a right-

eous man availeth much." How much we cannot tell. Mortals cannot fathom its beneficial effects, nor calculate its amount of good to man. What is there that has not been done in answer to it? It has opened the heavens and dried up the sea. It preserved the Hebrews in the fire, and supported others while consumed by it. The sick have been cured of the most inveterate diseases; devils have been cast out, and the dead raised to life. Speaking of the ancient worthies, St. Paul says, "Who, through faith, (which was animated and perfected by prayer) subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection:" Heb., xi. All blessings—all necessary power and protection has been given in answer to prayer, but no blessing or protection can be secured without it. In answer to prayer, sinners have been converted, others have been delivered from dangers, and prodigal children have been reclaimed and returned to their fathers' house. It is probable that there never was a soul converted to God but in answer to prayer; and it is on this condition that the blessings of Providence and grace are enjoyed and perpetuated unto us. And this is all founded in Christ Jesus, who first undertook our cause, purchased salvation for us, and ever liveth to make intercession for us—our Lord and Saviour, who is all in all.

Such is the importance of this duty, and yet we too little regard it, and many professors, in this day, are living nearly in the neglect of it. Some have no prayer in their families—seldom enter into their closets, or bow their knees to Him who seeth in secret. If this is our case—if, under such circumstances, we can be called pious people, yet we are not eminently so. We cannot be reckoned among the princes of God's people, nor numbered with his first-born in glory everlasting. No: people who will be eminent for piety, must be eminent for prayer. They always go together. This is the love of God, saith St. John, that we keep his commandments—and these call us to repent and believe—to watch and pray with perseverance. Our Lord upbraided his disciples for unfaithfulness—for asking so little—for asking comparatively nothing in his name, and asked whether they could not watch with him one hour. Hence if it is true that whatsoever his disciples ask in his name shall be granted—that

God is faithful to his own promise, and can do abundantly above all that they can ask or think—and that although heaven and earth may pass away, yet his words shall not pass away without soonor or later receiving their accomplishment. What enemies people are to themselves that they do not endeavor more to cultivate this spirit, and avail themselves of so great a privilege.

It is not, however, supposed that all people can attend to the same rules of holy living as others, or that all are equally blest with regard to privilege. Consequently it will not do for the husbandman to neglect his daily avocations, the mechanic his employment, the servant his master's work, nor the mother the affairs of her family. By no means. The minister is called to an holy calling, and can give himself unto prayer—the individual with a sufficient competency, can have time to trade only with heaven—and the pious female, in such circumstances, need not be hindered from serving God with fastings and prayers, day and night. In these respects, also, God hath made men to differ. Some have less worldly embarrassment by having all things provided, while others must labor for themselves and families. God mercifully blesses some who have no time-- no place, at all times, to bow the knee ; but this implies no guilt ; whereas to have opportunities afforded and not improve them, is sinful. The thief, poor fellow, cried in his distress, "Lord, remember me when thou comest into thy kingdom." "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." This was doing above all he asked or thought of. But there are some blest with opportunities they do not improve, while others use their time and other talents to greater advantage.

Mr. John Welsh, a Scotch minister, (who, as his biographer has informed us, was a holy and prophetical man of God) was accustomed to spend eight hours out of the twenty-four in private prayer. Such was this man's importunity—such was his faithfulness in this duty, and such were his pleadings at a throne of grace. Surely this was striving for all the power of godliness, and exerting his strength to make sure work for eternity. This was living to a good purpose, by warring a good warfare, and fighting not as one who beateth the air. Such a life of diligence, with a uniformity in other duties, would procure the testimony of a good conscience—would lead to the highest spiritual enjoyments, and finally be crowned with the calmest and most triumphant end. O, happy men that thus pray ! who pray till their souls are absorbed and lost in God. This seems to be the direct way to

lose themselves in the immensity of Him who is all in all. By such an evangelical faithfulness, the believer leaves all his doubts and fears behind, and obtains confidence towards God —stands prepared to meet the afflictions incident to his earthly pilgrimage, and becomes qualified, under the Captain of his salvation, to meet death with all his terrors.

A certain divine in England, in effect said, that he was much affected by reading an account of the Farrar (or Farrer) family, at Little Gidding, in Huntingdonshire, and desired to see such another family in any of the three kingdoms; a family, it seems, much devoted to God, and which was made the talk of the country for righteousness' sake. Hence a certain individual made a visit, in order to enquire into their way of living; and among several particulars he gave of their fidelity in a letter to a friend, there stand the following: "There were every night two (alternately) continued their devotions, that went not to bed until the rest rose." The same pious divine, in effect, said, that he despaired for many years of seeing any person stand in competition with Monsieur De Renty (a French nobleman) and Gregory Lopez (a hermit in America). And in the life of the former it is stated (if my memory does not deceive me) that he sometimes spent two, three, four or five hours in prayer in a day. From the life of the latter, I insert the following quotation: "Being one day in prayer in a church at Toledo, God gave him a fuller and stronger resolution than he had ever yet had of executing his design to live wholly to him. But as resolutions of importance ought not to be made but in consequence of much prayer, he passed several days in prayer and watching in the church of Guadaloupe, to obtain light how to proceed in what he purposed; and hereby he was more and more determined to quit both the court, and his friends, and native country, that there might be no obstruction to the entire devotion of himself to God, which his soul continually panted after."

Of Xavier, to the best of my recollection, it is recorded that, when on a certain voyage at sea, he accustomed himself to rise at midnight, and spend the time, till the rising of the sun, in prayer; that he used to retire to a place of solitary seclusion for the space of two hours after dinner; and that he requested a young man to call him at the end of that time, who, on one occasion, found him so absorbed in God, so wrapt up in his devotions, or, rather, so lost to all things here below and transported to heaven, that he perceived him not. Finding him seated with his arms across his breast and his eyes raised towards heaven, he left him undisturbed for the

present. In effect he declared that he could not interrupt the repose of a man who had the appearance of an angel, and seemed to enjoy the pleasures of paradise. Calling on him about two hours afterwards he found him still in he same position, when, by jogging or shaking, he brought him to himself; who, nevertheless, having been caught up, as it were, into the heavens, found himself but little disposed to business of earth; and hence "we will take another day," said he, "to speak to the viceroy, for I perceive that God intends having this day wholly to himself."

But we have also individuals of ancient as well as of modern date who have thus distinguished themselves. We have scripture characters. Elias was a man who prayed earnestly, frequently, and with importunity. David declared that he gave himself unto prayer, which implies a perpetual pleading with God, beyond the practice of formal professors; and someworthies of the Jewish captivity so lived that they durst brave the threats of their enemies, and all that they could do by fire and torture to afflict them, though it might cost them an immediate forfeiture of life. In the New Testament we read of Anna, the prophetess, who served God with fastings and prayers night and day; of Cornelius, who prayed to God always; and our Lord, who continued all night in prayer to God.

The design of prayer is to make us happy. God commands us to use it to enquire of and shew our dependence upon him; and it may not be exclusively intended to inform him of our wants, but, by its use, to wean us from earth, and prepare us for blessings he is waiting to give. It should be so used as to have this happy effect upon us. It can never be practised too much, providing sin is given up—no work of importance is neglected, and providing it be offered up in sincerity. This is certain, from many of our Lord's words in commanding it; reproving his disciples for asking so little, and by urging the duty upon them by such gentle motives. "Could ye not watch with me one hour?" Who can tell how much we are indebted to the prayers of the righteous for our providential blessings and the continuation of our gracious mercies—for our fruitful seasons, and the preservation of our lives—for the averting of God's judgments, and the lengthening out our tranquillity!

But it is private prayer principally that is here intended—which is recommended to others, and which, also, is more proper in its application to sincere professors of religion than other people. Art thou a disciple of Jesus Christ? and wouldst thou be made holy? If so, learn of him, and accept of salva-

tion on his own terms. His word is, enter into thy closet and pray; "ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." Do worldly affairs engage thy attention? Yet even amidst all thy labors thou canst probably bow thy knee for a few minutes two or three times in a day. Have you much time of your own? If so, what an opportunity have you for drawing near unto God! And how favorably you are situated for stepping aside from the common walks of life to acquaint him with all your cares, your wants and desires!—of withdrawing from the world and walking with God—of pleading with him for the entire destruction of sin in thy own heart and in the world—of interceding with him for the conversion of sinners, and praying that Christ's kingdom may come, and his will be done on earth as it is done in heaven.

Stop and consider! Have you not been unfaithful, and are you not still living beneath your privileges? Dou you ever spend one hour in private devotion, or do you make it your daily practice in secret to draw near unto God? But it may be that you are altogether a prayerless character—a sinner, in the fullest sense of the word, unconverted and unforgiven—having no hope, and without God in the world. Is it so? Do you close your eyes at night and rise in the morning without making prayer unto God? O, remember that word, "except ye repent ye shall all likewise perish:" Luke xiii, 3, 5 verses; but remember, also, that he hath no pleasure in the death of the wicked. Wherefore, confess and forsake your sins and ye shall find mercy. Draw near unto God, and he will draw near unto you. Ask his forgiveness and ye shall receive it. Seek his pardoning love and ye shall find it. Knock with perseverance at the door of mercy, and even the gate of heaven and eternal life shall be opened unto you.

UTICA, June, 1838.

BOWER OF PRAYER.

To leave my dear friends, and with neighbors to part,
And go from my home, affects not my heart,
Like the thought of absenting myself for a day
From that blest retreat I have chosen to pray—
I have chosen to pray.

Dear bower, where the pine and the poplar leaves spread,
And woven their branches a roof o'er my head;
How oft have I knelt on the evergreen there,
And poured out my soul to my Saviour in prayer—
To my Saviour in prayer.

The early shrill notes of a lov'd nightingale.
That dwelt in the bower, I observ'd as my bell;
It called me to duty, while birds in the air
Sung anthems of praises as I went to prayer—
As I went to prayer.

How sweet were the zephyrs, perfum'd by the pine,
The ivy, the balsam, and the wild eglantine;
But sweeter, O sweeter, superlative were
The joys that I tasted in answer to prayer—
In answer to prayer.

For Jesus, my Saviour, oft deigned to meet,
And blest with his presence my humble retreat;
Oft filled me with raptures and blessedness there,
Inditing in Heaven's own language my prayer—
Own language my prayer.

Dear bower, I must leave you, and bid you adieu,
And pay my devotions in parts that are new,
Well knowing my Saviour resides every where,
And can in all places give answer to prayer—
Give answer to prayer.

No. XI.

The contrast in scenery in some particulars between the two countries.—In America there is a deal of land uncultivated, and improved land wants still a deal of labor.—The climate being warmer, the surface of the earth bears a more barren appearance.—But, admitting the difference, America is a fine country; sometimes more pleasant, and an advantageous location as a port, &c.—Liberty and independence give rise to a diversity of works, patterns and inventions not seen in England.—Family grave yards, monumental stones, &c., on private estates, a novelty to foreigners, &c., &c., &c.

How different the scenery in some parts of the country, and, also, in some particulars, in the city to England; for although there are many pleasant prospects, and land apparently of the richest quality—although vegetation is more rapid, and the land, in many places, will produce as much or more of the finest grain—although in many places it is ornamented with the neatest enclosures, and interspersed with solitary, yet noble, trees, woods, &c.—although in some of

the New England States and the oldest settled parts, the formation of the earth is grand, and there may be many picturesque landscapes, as extensive plains, fruitful fields, &c., as beautiful in appearance, probably, as the most ingenious artists ever exhibited to the eye of mortals, yet a great part of the country remains a desert wild. Without speaking lightly of this happy country, yet, for want of more mature improvements, there must necessarily be a considerable difference. In England there are not only the richest pasture fields, &c., but oxen, sheep, and all kinds of cattle, as it were, in every direction. The fields are divided with living fences, and the country diversified by woods, plantations, copses, parks, &c. There is the old enclosure, the rich swarded field, and the fruitful meadow. The country in general has been drained, and the swamps and marshy places converted into fruitful spots for pasturage or for some useful grain. The rotten timber and stumps have disappeared that their places are not found, and, in a certain sense, there is not a vestige of them left. The climate being more temperate, and the earth frequently shaded with intervening clouds, and watered sometimes by successive showers of rain, there is an appearance sometimes of greater fruitfulness—vegetation apparently brings forth more luxuriously—the well cultivated garden is filled more nearer to the brim—leaves, at midsummer, expand themselves so extensively as to make some places like a shady bower, and the whole country a scene of fruitfulness.

> "The hawthorn whitens, and the juicy groves
> Put forth their buds, unfolding by degrees,
> Till the whole leafy forest stands display'd
> In full luxuriance, to the sighing gales
> Where the deer rustle through the twining brake,
> And the birds sing conceal'd. At once array'd
> In all the colors of the flushing year,
> By nature's swift and secret working hand,
> The garden glows, and fills the liberal air
> With lavish fragrance."

But in this new, and, in many respects, this fruitful country, the labor and scenery are different. There is still a deal of land (apparently as wild as if it had laid from the creation) to be cleared, and different kinds of labor to be performed. There is much wood to be cut down, thousands of stumps want removing, and many swamps and marshy places want draining. In England the farmer has a flock of sheep, divided and spread abroad in every direction, which wants the shepherd's attention, morning, noon and night; but in

York State and Ohio, in many places, there are no such cattle, and but comparatively few any where. Hence the farmer as a shepherd is not wanted. He is employed in clearing and managing by his own labor what is already in a state of cultivation. In one place we see the wood in its original state, or as it has been, probably, for five hundred years—the under brush and rotten timber promiscuously mixed together upon the earth; some of the largest trees fallen and beaten down, others have so blocked up the path of the traveller that he cannot make a strait passage in his course. In another place there are trees, as it were, twice dead, with their extremities decayed, which make an appearance of desolation not seen in England. The fields are divided by the rail zigzag instead of the growing fence, and perpetuated for several hundred miles together. The country being in this infantine state, it need not be expected that there is the same old swarded land in general, and the same improvement in breeding cattle as in England; and yet the improvements are such that they could never have been made in so short a time but by an industrious and persevering people.

The climate being considerably warmer, the earth in general, perhaps, bears a more barren appearance than in England; nevertheless, in cool, showery weather in spring (as it were in 1836, '7 and '8) there is a beautiful prospect of great fruitfulness. The apple trees, in full bloom, are apparently as white as if laden with snow in the depths of winter. The land yields its increase; and I have been inclined to think (though I might have been mistaken) that in general, with the same cultivation, it would produce more wheat per acre than land in England.

But admitting the difference there may be drawn between the two nations, America is a fine country. Where shall we find a more advantageous location than New-York for travelling from port to port, and transporting ourselves hundreds of miles in so short a time in every direction? Here is not only a nation, or an island, but a vast territory—a continent equal to many of them. Where shall we find such a vast expanse, such a wide spread tract on the earth besides? Here are, probably, a dozen steamboats steering daily different ways, and rail roads, which, conjointly, will convey a person, in a very short time, a thousand miles into the interior of the country! By these means we may pass from port to port in New Haven and Hartford, in Connecticut, or we may steer from village to village in Long Island; we may pass to New Jersey, or may take the North River, and in a short time transport ourselves to Buffalo and the western

territories. And in what part of the world may we see such rivers and lakes, such gulphs and chasms, such rocks and precipices, such cataracts, waterfalls and inland seas?

America being a free country, and made so more especially to the people through the circumstances they are under;—having in general an estate of their own, and all men at present being able to find employment, labor, &c. are circumstances which lead to encouragement; and a diversity of works, inventions, patterns, and ways not seen in England: and it is not to be wondered at, if they are sometimes as novel as they are numerous. Hence we sometimes see a farmer's house with its porch and portico—its columns or its colonade; neatly clap-boarded, and painted white; unsullied as it were by a spot, and as beautiful according to its size as the nobleman's mansion in England. A person would suppose that the owner of it was independent of labor, but his apparel and linen look as if he had been plowing up the fallow; his countenance and skin, as if he had been exposed to the morning and noon-day sun. Hence an acquaintance with him soon shows his industry, points out his occupation, and demonstrates that he is a man of labor instead of sumptuousness, uselessness, and effeminancy. The family, we will suppose, are clothed, not in purple and fine linen, but in a woollen dress of their own manufacturing; the wife weaves her own cloth, and they are all as plain as the industrious poor in a cottage in England. In one place there is the plain, humble log house, without an ornament, (comparatively speaking) or an upper chamber; in another, there is one of almost equal obscurity, yet neatly furnished and hung with paper. Here perhaps we see a well-built stone house, but the next probably is erected with unpolished stone from the quarry; the former shows the art of workmanship, the latter displays home industry, as if erected by the owner himself. In some houses the workmanship is good, the symmetry beautiful in appearance, the stones are neatly cut and well laid; but in others, the walls are remarkably rough, and greatly besmeared, as it were, with untempered mortar. In some buildings, indeed, it seems that they intentionally forsook the systematical order of bedding the stones as used formerly, by promiscuously putting them together; stones of any shape or any size, from four, eight, or twelve inches in length or thickness, and by bedding large and small, round and square, or well nigh all sorts and sizes together; which, nevertheless, are not only novel in appearance, but neat, durable, and good work. Sometimes we may see a strong-built house walled with pebbles, the corners or-

namented with free stone, and the windows neatly shaded with the Grecian blinds so common in the country. In many particulars, indeed, there is neatness, beauty, and grandeur among common people in America, which we do not see in Great Britain. The fine, figured cloth, with which their apartments are carpeted, the beautiful colored paper their rooms are hung with, the neat and numberless patterns in the quilting and other parts of their furniture, are not exceeded probably by any thing in common life in England. And I have thought (though I might have been mistaken) that there is a variety in the wood grown and used for tables, chairs, drawers, &c. which, when ingeniously carved and polished, cannot be seen every where. But are not many professing christians by far too lavish in the use of these things? Have you a single eye, reader, and desirous of glorifying God in your house and family, and also in your body and spirit, which are his? If so, can you indulge yourself in costly furniture and such foppish apparel? Do not all these things shew the pride, the extravagance, and the corruption, instead of the purity of your heart? Are such things the fruits of apostolic purity, or of a world-renouncing and self-denying spirit? But to return.

In England, a whole Lordship being the property of one, and under the order of an individual as steward, or whole streets, as sometimes in London, being built by one architect, many things must necessarily in some respects be uniformly the same; but in America, every man, as it were, having his estate, and to a certain degree his independence, will have his way also. Hence it is that there is much diversity about the country in many things; one man will have his house built after this fashion, and another after that; and although some men are as singular as their privileges are numerous, yet there is a great deal of neatness about the farmers and their habitations in America. Uniformity, indeed, in many instances, adds greatly to beauty. Witness some of the streets built probably by one architect within these forty or fifty years last past in London. But there may be beauty in diversity; for although uniformity in every house down a street, when neatly erected, may add to the beauty of the whole, yet churches, chapels, meeting houses, court houses, &c. generally stand alone. And here I have frequently observed the novelty and diversity in many things about these places in America. One place has its tower or spire, its cone or cupola, while some others are plain buildings, without spire or any ornament at all. But it is disgusting to see the grandeur, the foppery and dandyism, some people at-

tempt to bring into a few places of worship, inasmuch as plainness and holiness become God's house for ever.

In passing solitarily along the country, I was agreeably surprised to see a little family grave yard, with their monumental or grave stones on this, on that, or another man's estate. This is what I never saw in England, and seemed like the ancient patriarchal manner of interment, as when Jacob buried Deborah, Rebecca's nurse, under an oak; and also Rachael, in his way to Bethlehem; without regard to modern ceremonies or consecrated places. Ceremonies and good order indeed become rational creatures so long as an improper stress is not laid upon them. A grave yard!? A monument!? A private place of interment—a part of the family sleeping in the dust! What, in the church or the common grave yard! No, it was within alittle private enclosure in the orchard—the field or garden: sometimes one and sometimes the other. This brought to my mind an idea of American liberty, and led me to reflect on the strong attachments we may conceive to traditions, forms, and ceremonies, yet altogether unessential to eternal happiness. "Blessed are the dead which die in the Lord." Here such rest eternally from their labors, and their works as a sweet smelling savor follow them. O, happy souls that so rest! The labors of mortal life have passed away, and the sweat of the sorrowed brow runs down no more. When located at New Haven, I walked into that extensive and populous grave yard, and took down the following inscription, which I here insert for the perusal of the reader:

IN

MEMORY

OF

LUCRETIA ——,

WIFE OF ——,

Aged 25 years.

—

She combined in her character and person
A rare assemblage of excellencies;
Beautiful in form, features, and expression,
Peculiarly bland in her manners,
Highly cultivated in mind,
She irresistibly drew attention, love,
And respect:
Dignified, without haughtiness,
Amiable, without tameness,
Firm, without severity,
And cheerful, without levity,
Her uniform sweetness of temper
Spread perpetual sunshine around
Every circle in which
She moved.
"When the ear heard her, it blessed her;
When the eye saw her, it gave
Witness to her."
In sufferings the most keen
Her serenity of mind never failed her:
Death to her had no terrors;
The grave no gloom.
Though suddenly called from earth,
Eternity was no stranger to her thoughts,
But a welcome theme of
Contemplation.
Religion was the sun
That illumined every varied virtue,
And united all in one
Bow of beauty.
Hers was the religion of the gospel;
Jesus Christ her foundation,
The author and finisher of her faith:
In him she rests in sure
Expectation of a glorious
Resurrection.

ANOTHER EPITAPH.

Not one short year ago,
Sweet sister, thou wast here,
And arm in arm we stood,
While fell the silent tear.
Now art thou gently laid to rest,
Sweet spirit, on thy Saviour's breast.

O, my soul, stand still and review the scene! Reflect upon the thousands that have been deposited in this single burying ground, and the millions that have lived and died since the world began. What pangs and groans have been felt and uttered in the deadly conflict! What sighs and tears have been heard and seen among bereaved survivors! Death rushes forward and sometimes takes away the person on whom the family is dependent. And how impartial, how general and universal at length are his claims! He spares none. Admitting that the inhabitants of the earth are nearly a thousand millions, and that in twenty-seven years that number dies, what a vast concourse of people when the countless millions shall be assembled together! Look forward for only five hundred years, and behold not only thy own and the funeral of all thy friends, but generations will have passed away, and their memorials well nigh will have perished with them. In so doing, O, my soul, fly to Jesus, thy only refuge, that merciful, that Almighty Saviour who can draw the deadly sting, and transform the ghastly monster into a messenger of peace.

Here, then, are a diversity of objects and various degrees of scenery! Here are habitations grand and beautiful, and others though comfortable, yet plain and obscure in the lowest degree. And here is room and labor to engage the attention and strength of millions, and some employments probably to suit the smallest capacity in Europe. Are you destitute of labor, reader? There is enough in America to engage your attention had you the strength of a thousand men. Do you want a house and home for yourself and family? Here are comfortable and eligible habitations beyond my calculation in this country, providing you can make a purchase. Do you want one that is spacious, grand, or costly? There are many both in the city, the village, and the country; some framed and neatly pain ed—others of brick or stone, with the strength of a little castle, and all as neat probably as any of the sort in England. There are houses, as it were, of all sorts, from a beautiful carved and painted one to the log cabin, and from the strong built brick or stone one to the slight and temporary shantee. There are also situations not found in England, for you may have an habitation by the side of the lonesome wood, or on the edge of an extensive lake—an expanse of waters which, in the clearest day, you cannot behold an opposite shore. You may pitch your tent on an elevation of a mountainous height, where in prospect you can command the neighboring country for a considerable distance before you, or

you may settle on the flats below, where your sight will be obstructed by the towering hill, that you will have but little to gaze upon without turning your eyes inwardly—and where a foreign invader would scarcely find your quiet retreat. But,

> "If the soft hand of winning pleasure leads
> By living waters and through flow'ry meads,
> When all is smiling, tranquil and serene,
> And vernal beauty paints the flatt'ring scene,
> Oh! teach me to elude each latent snare,
> And whisper to my sliding heart—beware!"

NO. XII.

Difference in many instances only accounted for by considering the distinguishing hand of providence which made men and nations to differ, &c.—The climate being different, the land, labor, &c. is so also.—It being more warm, causes a rapid growth and an early harvest.

The farmer, with his implements of husbandry, and his labor and manner of working, in many respects, are different to people of the same occupation in England; and there are many things to critical observers which can only be accounted for by contemplating the diversity and harmony made by that all-creating hand which hath made men and nations to differ; the order of his all-wise providence over different nations and individuals; a distant climate, together with the nature, manners, and customs occasioned by such circumstances. How mysterious, that every creature of the same species should so much resemble and yet be somewhat different to all others; that every beast and every fowl of the air has some distinguishing feature upon it; that every man should differ in countenance, weight, or stature, from all others, and that nations and kingdoms, made by the same creating hand, as well as birds and beasts, must necessarily have their distinguishing features also. Yet, so it is; and hence, though the English and Americans are of the same origin, and may be considered one and the same people, yet they differ from each other. Here is a difference in general, in person, feature, color—in a tone of language and their manner of living. There are indeed some traits in the characters and some differ-

ence in the tempers of the Americans which I like in preference to others, though there are some customs which are unpleasant to me. It is true, I cannot particularize in many things which I have noticed, partly from want of recollection, and partly from want of genius on so critical a subject; but, more especially, from my inability to comprehend

The smallest work of an Almighty hand.

But without launching out into deep waters which I cannot fathom, or meddling with things that are too high for me, I must keep only to what is plain to myself and easy of digestion to the reader. I have observed that implements of husbandry and the labor of the farmer are different. The climate being considerably warmer than in England, the soil on the low lands is not so stiff as the cold land in that country; and hence, while the farmer is obliged to tear up the stubborn soil with four stout horses, linked together in a single line, a pair abreast in general is sufficient here, or a yoke of oxen. When contemplating the heat of the weather and the rapid progress of vegetation, I have had my fears on the approach of harvest, lest the farmer should be in arrears with his work, seeing his grass for fodder and wheat harvest come in and want cutting together. But in a few days or a fortnight, they have well nigh gathered in both one and the other. This shows the rapidity and dispatch of American labor. A man and a boy, I suppose, in the autumn, will prepare the land and get in thirty or forty acres of wheat, and the same hands are obliged probably to do the greatest part of the labor towards getting it in, in harvest. But the case is far different here to what it is in England. The grass in this country, in general, is cut down probably with far less labor; they carry a deal of it the next day without any more making; the wheat is cradled, by which method one man will cut down as much in one day as several men can reap; the small quantity of barley and beans sown here, which require a deal of labor in England; the looseness and depth of American soil, which make the land easy in cultivation; their having but little trouble with their flocks, &c., which make circumstances different here to what they have there, and otherwise than what they will be here probably, when they have brought the country into the same state of cultivation.

The weather in summer is much warmer than in England, and so hot sometimes in July, August, and September, that it is as much as an Englishman just arrived can well bear.

This occasions a rapid growth in summer, and brings the harvest forward, in general, a month sooner perhaps than in Great Britain. In Ohio, in January, 1833, (if I am not mistaken) it was as warm and pleasant some part of the time, as it is in May in England. A person could not labor without taking off his clothes as in the months of summer. If a fall of snow came down, it wasted and imperceptibly went away; and during a great part of the winter, even when the earth is covered with snow (the air being more pure and less accustomed to chilling fogs) it is many times pleasant, and the inhabitants seem less affected with coughs and colds by far than in England. But in winter, when it is cold and freezes sharp, it is severe indeed. Hence in one night it will freeze a thicker ice. The feet of men, fowls, or cattle, in some instances, have been greatly injured, and have been obliged to be taken off. I saw a man near Rochester, whom I understood lost his feet or legs by the frost; and Mrs. Ralcliff's brother, (an Englishman) as I was informed, had his toes so frozen as to be obliged to have them off also. In summer it is much warmer, and in winter it is frequently much colder; insomuch that rivers, wider than the Thames in London, are frozen over, and people drive their loaded wagons and sleighs over them as on the solid ground without fear.

LE ROY, September 17, 1837.

NO. XIII.

Notwithstanding the difference in the climate, produce in some instances exceeds that of Great Britain—As a proof of this assertion, the testimony of a weekly paper is given, a verbal testimony from a farmer, and a quotation from a recent publication—The abundance in orchards, rapid progress in the growth of trees, &c.—Reflections.

Notwithstanding the extremes of heat and cold, and the difference there is in the climate when compared with Great Britain, yet the produce of land in some instances exceeds what I ever heard of in that country. To demonstrate the truth of this assertion, I shall give an extract in the first place of what I took out of a newspaper published in New York, sometime after my arrival in Ohio. It is as follows:

"The Onondaga Standard asks," says that paper, "what the farmers down east will say, when we inform them that we can name individuals in this county who have harvested the present season 1500, 1800, and in one instance, 3000

bushels of wheat? If our friends of Onondaga make these matters the subject of such exultation, we may ask, (and we do it with no disposition to undervalue the blessings of our neighbors) what must the farmers down east say, when we tell them we can name persons in Livingston county, who have harvested the present season more than 7000 bushels each; aye, and in one instance, more than 4000 bushels have been cut from one hundred acres of land, which, without the intermission of a single year in twenty-five, have been its crop. The county of Livingston contains twelve towns, which will this year market her million bushels of wheat."

December 27, 1833.

In addition to the foregoing account, I give the following, taken from the verbal testimony of an American farmer, whom I rode with some distance, near Nine-mile-creek, in the state of New York. He appeared like a candid, sober-minded person; and he spake of one or more Englishmen, whom as farmers he seemed to have an high opinion of. He mentioned, to the best of my recollection, an Englishman who said (though I hope the reader will excuse the vanity of such an expression) that the farmers (probably of that neighborhood) did not know how to raise a crop of wheat, and that he would show them. This expression, however, he might utter in jest, without a sufficient regard either to sincerity or truth. Be this as it may; after preparing his land, he sowed about seven bushels on an acre. The people told him that it would be too much, to which he replied he could make it less, but that if it was too thin, he could not make it thicker; and hence, to prevent its being t. o prolific in the spring, or too thick to ripen in the summer, he harrowed out as much as he thought proper. His intention, probably, in sowing that quantity, was, that he might have enough on the ground, let the winter come as it might: and, by the blessing of providence, he had a large produce; for, although his seed brought forth neither sixty or a hundred fold, yet according to this man's account, he had about sixty bushels to the acre.

A recent publication makes mention of a field of wheat, in Michigan, of eighteen hundred acres, belonging to Mr. Jesse Smith, and adds: "If this crop is equal to the average this season, it will yield at least thirty bushels per acre, and equal to 54,000 bushels. Suppose the value to be one dollar per bushel, $54,000; deduct, then, one-fourth for preparing the ground, seed, harvesting, thrashing, &c., leaves a net gain of forty-one thousand five hundred dollars."

The fruitfulness of the country may be further seen by observing the abundance in orchards, and the rapid progress of vegetation in the length and thickness of a year's growth on such and other trees. Apple trees are frequently so loaded that it is with difficulty they sustain their burdens; branches are bent towards the earth as under a burden too heavy to be borne, and their fruit is sometimes left ungathered in the depth of winter. I have seen trees laden with fruit, though naked of leaves, in the time of snow; and some people turn a number of hogs in to eat them on the ground as they fall in autumn. Peaches are grown in such abundance that I think Mr. B——, a common farmer, told me that he had had as many as two hundred and fifty bushels; and some people have as many as two thousand bushels of apples. Hence, we may say, that there is an abundance of summer fruits—as peaches, cherries, grapes, oranges, &c. to satiate the appetite of man, after partaking of bread, the staff of life. The branches of peach trees are often broken down by the abundance of their fruit; and I think I once saw a tree of this sort broken down on all sides like an ass borne down to the earth under his burden. A peach stone, it was said, in Ohio, would spring up and bear fruit the third year; and while a branch will shoot and grow in one year about the length and size of a cane in England, it will become like a small crutch, and proportionably longer, in Ohio. Wheat in the states in general, through its rapid growth and the lightness of the crops, is more free from smut and of a better quality than in England.

Such is the fruitfulness of the country in some particulars, and such is the prosperity of some men, but while the merchant desireth wealth, and the soldier to win the battle, good instructions and a pure conscience are more desirable than gold to the righteous. For "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith—meekness, temperance: against such there is no law." Covet, therefore, earnestly, these things. Leave desire, says Kempis, and thou shalt find rest. Is your heart set upon and your whole strength laid out to procure this earthly good? If so, let me tell you that riches profit nothing in the day of wrath! How much better to lay up treasure in heaven, where even the nearest friend cannot take it into possession, where thieves cannot steal it from you, but where it will for ever remain you own property—durable property, which passes not from heir to heir. Hath not Christ declared that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God? And do you set

this scripture aside as frivolous or of small importance? But further—permit me to ask where is the wisdom of the avaricious man, who labors to the very last to accumulate for another to enjoy? Some men toil and labor nearly all their days, and as it were lay down their weary bones with scarcely an hour's enjoyment of what they have been striving to grasp for many years! And what perhaps is more surprising still, they sometimes labor to procure riches for the people whom they hate and despise, instead of those whom they esteem and love. The rich man dies childless, and his property falls into the hands of a family who despised him, or an opponent in trade obtains the affections of his daughter or niece, and at length the property of the latter falls into the hands of the former. So true it is that men heap up riches, and cannot tell who shall gather them.

Byron, September 21, 1837.

NO. XIV.

Worldly prosperity alone cannot give happiness, &c.—Nevertheless, there is some pleasure in travelling, beholding the works of creation, scenery, &c., with a call to reflection.—In retirement, a person can examine himself, confess his sins, and give vent to the emotions of his heart, &c.—Retirement is essential to our happiness, and natural to a believer, &c.—Further reflections.

How true it is, then, that the prosperity of this world, abstractedly considered, is fleeting; that it cannot give happiness; that it is interwoven and intermixed with vanity and vexation of spirit! Retire, therefore, reader, at least for a season, and let me converse with you in the interval on things of a different nature. Lay aside thy covetous desires, and retire into thyself, by reflecting on subjects of a sublimer character! Come away from the habitations of the rich; withdraw thy affections from the creature—the love of money and mere worldly enjoyments. There is happiness separate from these things; there are riches, lasting riches, which end not with life itself. There is, sometimes, happiness in obscurity, which is more to be desired than the pleasures of the palace or attached to the honors of a court. Yea, we may be deprived of honor that cometh of men; we may have our sight bounded by a stone wall, and our light received

through the wooden lattice; and yet enjoy more peace than the men who have their portion in this life. Suppress, then, thy covetous desires; cease to do evil by thy anxiety, and leave thy honest endeavors to Him who feedeth the ravens, and promiseth, on condition that you seek first the kingdom of God and his righteousness, that all these things shall be added unto you. Wherefore envy not the rich, nor covet their possessions, but look into the habitations of the humble, and desire the peace that they enjoy. God hath not left the poor destitute, but hath pronounced them blessed; Luke vi. 20. James ii. 20; and it may be that he hath called thee to endure poverty, in order to show you "the true riches." Hence, let me invite your attention to the noblest subjects, by calling you to a moment's reflection. Examine thyself, and take a little cessation from the troubles of life.

It is true, there is some pleasure in travelling abroad and beholding the wonders of creation, and the labors of men; the diversity of scenery in so extensive a part to ramble in; the different ways of travelling, not formerly known in old settled countries, as the rapid train of rail-road cars and the steam vessels; the hosts of line boats and the packets; the landscapes of mountains, and plain rocks and gulphs; the extensive lakes, with the smaller ones not seen in England; the rivers and waterfalls, some of which probably cannot be equalled in any other part of the world besides—to see the fruitfulness of vegetation, and nature in all its beauty; the farmer and the work of the field; the beautiful landscape of rich pasture land and the wide-spread lake; the different kinds of buildings, from the prison-house sufficient to hold hundreds of men, to the humble cottage in the shady grove, or from the residence of the wealthy citizen to the temporary abode among the rocks, by the water side—to see all these things, I say, may afford some gratification to the curious spectator: but there is a pleasure in occasional solitude which we cannot enjoy amidst the bustle of life. Come away then, O my soul, and seek for a place of reflection—a place of retirement, remote from the busy walks of men, where you may have time to enter into thyself and give free scope to thy imagination on things of the most interesting importance.

In that retired situation a person may examine himself, and ask his past hours what report they bore to heaven; and what satisfaction he can take in reviewing the transactions of his former days! There he can confess his sins, weep over his past follies, make resolutions for future amendment, and shed his tears. He can give vent to the painful emo-

tions of a burdened conscience, smite his breast and pray aloud. As a professor, he can consult the oracles of divine truth, converse as it were with the ancient patriarchs, study the will of God, and learn how to find his way to heaven. And there he can wrestle with the God of Jacob, seek for a deeper work of grace, and endeavor to lay faster hold of eternal life. And do you despise solitude, reader? Can you take no pleasure in retirement—see no advantages or blessings that may be derived therefrom? Would you willingly sacrifice the retirement of the closet for perpetual company, and prefer the dissipation and spirit of the world to a serious mind and a retired situation? Do you forget that you must die alone, or that no one can accompany you through the valley and shadow of death, and that reflection is necessary to prepare and fortify you for so awful an event? Supposing you are called to transact business in the city, yet how necessary is occasional retirement!—a few minutes twice or thrice a day—a longer time at some more distant period! Are you a professing character? If so, can you keep your soul alive without it? Public means are good, but private devotion is of vast importance. Wherefore, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. vi. 6. It is in retirement that we obtain grace to qualify us to go abroad; and no man, says Kempis, is prepared to go abroad but he who is willing to stay at home. There we can arm ourselves against the temptations of the world, the allurements of the flesh, and the assaults of the devil. And there we may enjoy a peace which the world knoweth not of, find an intercourse with heaven, and hold communion with the Father of the spirits of all flesh.

Retirement, to professing christians, is an important duty and as such it is essential to their present and future happiness. It is by retirement and prayer, under the influence of the Holy Spirit, that the spiritual life is sustained; and hence, to live without it, the soul must necessarily be starved, and religion in process of time will die away. But it is not improper to say that retirement is a natural consequence of having religion implanted within us. As soon as a child is born into the world, it feels its wants and stands in need of support; and the new-born soul, in like manner, wants the sincere milk of the word in the same proportion; the Spirit of Christ and the spirit of the world are opposed to each other, and cannot live together; and hence it is natural, as occasion may require, to want hours of retirement. But this

is not absolutely and finally so compulsive as to set aside the free-agency of man. In like manner have all devoted christians occasionally withdrawn themselves from the men of this world. Thus Enoch walked not in fellowship with them ; Abraham retired to a distant place to sacrifice ; our Lord went into a solitary place, and there prayed ; and St. John was in the Isle of Patmos when he received and wrote the revelations. Hence it is in retirement, and by withdrawing from the world, that we are made capable of the most intimate intercourse with heaven.

Away, then, reader, and retire for a moment from these earthly scenes! Retire, O my soul, from the mere beauties of nature, and let not the fruitful fields, the cloud capt-towers, nor the extensive lake, carry thee away so far as to cause thee to forget objects more worthy thy pursuit. Let not travelling by land or by water, or company, however agreeable, attract thy mind and alienate thy affections from Him who is the fairest among ten thousand and altogether lovely. Suffer not a desire to follow the men of this world in their speculations, however flattering the prospect of gaining much wealth or living for many years upon the earth ; nor yet let satan overcome thy determination to devote thyself to what is of infinite importance, though he should show thee the empires of the earth and exclaim, " All these will I give thee, if thou wilt fall down and worship me"—let not all these things, I say, hinder thee from pursuing a nobler object in striving to find the narrow path of true wisdom, the humble path of the most devout and holy characters, and the straight and sanctified path which leads the poor and needy to the society of angels and their eternal reward.

O, Jesus ! thou light and life of men, look upon me, an abject creature, and empower me to forsake the love of this present world, to live to thee and thee alone. Regard my wants, and supply them out of thy fulness, and let my happiness consist in holding communion with thyself. Thy presence constitutes the bliss of angels : in thy favor there is fulness of joy, and at thy right hand there are pleasures for evermore. Give me to know thee, to love thee, and to delight myself in thee as my chief good. Didst thou not come to seek and to save that which was lost? to restore the ruined ? to extend mercy to the poorest, the most abject and destitute ? Dost not thou bind up the broken hearted, and proclaim liberty to the captive ? Is not thy grace free and unbounded to reach the case of the stranger, the widow and fatherless, and those who have none to help them ? Does not wretchedness challenge thy compassion, and move thee

to pity and administer comfort? Why hidest thou thy face in time of trouble? There is nothing too hard for thee, "thou sovereign Lord of all." Thou canst compel even me, a reluctant creature, to obey thy voice. Speak, Lord, and let thy servant hear thy word—let the whispers of thy grace for the future remove my deafness, thy touch chase away my foul leprosy, and thy purity consume my desperate pollution. In midnight darkness let me have thy smile, that sadness and melancholy may flee away; and grant me thy benediction and favor in the morning, that my soul may live. O, thou Saviour of men, who canst visit and redress the wants of millions at one and the same time, visit me in this solitary apartment, and thy presence shall not only cause darkness to hide itself, but sorrow and sighing also shall flee away.

Rochester, October 18, 1837.

LETTERS

TO A FEW FRIENDS IN ENGLAND.

My Dear Friends,—

Although writing, after a few years' absence, in this manner is attended with some uncertainty, yet a failure in the case is but of little consequence. If, then, these lines find you situated as seven or ten years ago, may grace and peace be multiplied unto you through Christ Jesus; and here let me ask the favor of——an interest in your prayers. You will, however, be surprised, probably, at receiving a letter from so distant a person, and from (shall I say?) so wild a country; a country but lightly esteemed by many people in England, but which our American friends frequently speak of as the glory of all lands. Indeed, it is not too much to say, (and it becomes the most happy people to speak modestly) that there are many gracious and providential blessings here, inasmuch as it belongs to Him who claims as his right not only the earth but the heavens—who is King of Kings and Lord of Lords, and who at first laid the foundation of the earth; by whose authority kings have reigned and princes decreed justice in Europe, and who, while he claims the largest

empires as his property, recognizes even America also as a part of his footstool. It may also be further said, that there are many people of large fortunes from Great Britain, who either were people of good property when they came over, or have become rich since their arrival; that thousands of others have had cause to be thankful that there was such a country as America to come to, and that most people of health, industry, economy, a tolerable genius, and good calculations, can generally, with the blessing of God, obtain the comforts of life, and in the long run, give something to their children. The sun shines as warmly in America as in England, and the earth hitherto has brought forth her increase; and our American friends seem to rejoice, not only that they are under the same kind providence which affords them all things richly to enjoy, but that the same Almighty Being "at whose command nations and empires rise and fall," in all ages—that He, I would say, has given them a more happy constitution than other nations, and established it upon as sure a base—whether this is so or not I cannot tell.

But whatever advantage it has been to some people, or disadvantage to others, to emigrate to America, it has not been a practice with me to persuade or dissuade any from coming over. By no means. I saw a difficulty in saying much upon the subject from the beginning, and I still see it. For, considering the impossibility of giving people in England a clear conception of the country; the different tastes, opinions, constitutions, and circumstances of men; a distant climate, and the manners and customs of a foreign people; the location and circumstances some, for want of experience, unfortunately dropt into; the ingratitude of others who will find fault with many things, even when they are well off, if they could but think so; and taking into consideration attachments formed in youth, or great expectations occasioned by injudicious accounts sent from America, make many dissatisfied upon trial, and wish themselves back. For my part, I have seen traits in the character of the Americans which I much esteem, and am sensible of advantages to many people unprovided for not found in Europe.

But it is not my intention to give any minute or particular account of the country, it being rather an act of friendship to a friendly people: a kinder people I never said that I either found or wanted to find on earth. Hence I should hope that these lines will find you in health, and enjoying both peace and prosperity; that religion is in a prosperous state among you, and that as individuals and fathers in Christ Jesus, you are growing in grace and the love of God—striving for such

a steady and uniform progress in a devoted life as will make the hoary head venerable in the sight of children, and sink with honor to the grave. I would hope, further, that the principal supporters of the religious cause among you have been prospered and held up to the present time, and beg leave to say, that in years past they exerted themselves to establish and support it with that attention and fidelity that was an honor to them. But I forbear. Since I have been in this city, I have attended the first and oldest Methodist chapel in New York; and I like it more especially on some accounts, because it is in an old style not known in England, nor in many other chapels in America. Two of its peculiarities I shall mention, are: First, the seats are all free, to the stranger as well as to the citizen, and to the poor as well as the rich; and therefore the latter must not say, "Stand by, or sit ye here under my footstool," &c. Secondly, the singing is led by a few male and female voices, which, when well conducted in any place, make an harmony not equalled by any choir with instrumental music upon earth.

The principal objections, perhaps, many Englishmen have to America, arise: First, from the country being not natural to them; and it takes considerable time for it to become so, either as to the climate or the customs of the people. Secondly, many are obliged to find out some new occupation, or they cannot follow that which they have as they used to do. Had it not been for writing, I should have been under far greater difficulties; but, by the blessing of God, at length I wrote and published three new publications, and sold them, which I could not have done in England. This gave me access to hundreds of families, and has shown me the spirit and manners of a people as plain as the woodman in the forest or the husbandman in the field; who, in many instances, seemed to live in "cottages of contentment," not only sweet and clean in the highest degree, but whose habitations abounded with riches and the comforts of life as accommodating to a stranger as palaces could be. I have, however, for want of that regular way of living necessary for me, so broken myself down that I know not whether I can leave this city or neighborhood any more.

But, is any apology necessary for writing to you at this period in this unexpected manner? If so, I hope you will accept of a mariner's apology, who unfortunately put to sea in a stormy day, and could not get to land till the storm was over. But, blessed be God, that the earth, the sea, nor the beasts of the forests, have as yet swallowed me up, nor done me any injury.

In conclusion, I commend myself to your prayers, with my best wishes for your present and future happiness; returning also my thanks for favors received, and hoping that you will bear with any thing I have written.

I shall be glad to hear from you, if agreeable and convenient, and present my respects to Mrs. *******, Mrs. ******, and Mrs. ******, if still living.

Wishing peace and prosperity to all christian friends in the same neighborhood, I hasten to subscribe myself,

Yours, affectionately, &c.,

New York, April 29, 1839. JOHN EYRE.

LETTER II.—TO MRS. G——

On the Power of Faith and Prayer.

Madam —

Having read the lives of some eminently pious men, and observed with admiration the effects of their faith and prayer, permit me to give you the following, which I copied from a periodical publication, many years ago. It is as follows:

"Not long after Mr. Winter's coming into Ireland, he went to Kilkenny, in which place Colonel Jones's wife became exceedingly ill: her husband invited certain ministers and other friends to spend some hours in prayer unto God in her behalf, and Mr. Winter was the last man that prayed. But before he began, he went to her and asked her whether she had faith to be healed? She answered, she thought she had. Then he went to prayer, and wrestled exceedingly with God for her recovery; and when he had done, he went again to her, and advised her to be very careful in the use of all good means for the recovery of her health, adding that she should live and not die at that time. After this, she continued very weak for a month or more; her doctors gave her up; Mr. Winter was sent for to see her before she died. She lay speechless, and without the use of her senses, not answering, nor moving her eyes, though her husband and Mr. Winter called unto her; whereupon her husband judged she had lost her hearing. Mr. Winter requested that he might pray with her; but her husband refused, saying that she was senseless, and had been dying all the morning: Mr. Winter urged again that he might pray with her; no (said the Colonel) it is to no purpose; she is now a dead woman: yet Mr. Winter urged the third time that he might pray, saying her life is yet

in her; and whilst there is life there is hope; and he went to prayer, which he performed with much earnestness and importunity, joined with many tears. When prayer was ended, Mr. Winter going to her bedside, she looked upon him, and said: Oh, see the fruit of prayer! Oh, see the fruit of prayer! Set me up, and give me something to eat: I am cured, but not by the art of doctors; only free grace and fervent prayers have prevailed with God for me. They then gave her some food, which she ate. Her husband sent for her doctors; but she bade them not provide any more physic for her, saying that she would take none; for she would not dishonor God nor wrong prayer so much (by which she was now cured) as to take any more physic: nor would she by any means be persuaded to it; "the prayer of faith shall save the sick."

Whilst Mr. Winter was in Dublin, Mrs. Winter's sister's husband being upon business in London, he fell very dangerously sick, and his physicians after a time gave him up. Another of Mrs. Winter's sisters wrote her word of it, adding that she believed that before that letter could come to hand he would be dead and buried. As soon as they received it, his wife desired that that afternoon might be set apart to seek God in her husband's behalf; and accordingly, some ministers and christians were invited to meet together for that end. When the time was come, Mrs. Winter requested her husband to come away, for that the company were met together: he bade her go before; for he must endeavor to know of the Lord whether he was yet living or not; for (said he) do you think that I will pray for a dead man? When some of the ministers had prayed, Dr. Winter came in. They prayed with submission, that if he were yet in the land of the living, the Lord would be pleased to be his physician, and to direct and bless all good means to him for the recovery of his health. But in the close of the day, when Dr. Winter came to pray, he showed much confidence that he was yet alive, to the amazement of all that heard him; and when he had concluded and was risen from his knees, he went to his sister-in-law, and took her by the hand, saying, 'Be of good comfort, for your husband is alive and shall recover, and you shall see him again with joy.' She said, Ah! brother, I fear he is dead: do you think he is alive? 'I know (said he) that he is alive,' and repeated over his former words again; and accordingly, in their next letters, they heard of his recovery. 'All things are possible to him that believeth.'"

The last time that the soldiers pulled the Parliament in pieces, Dr. Winter and his friends in Dublin were in great

fears of the confusions that were likely to follow; whereupon he kept weekly fasts with his congregation for a great while together; and one time, as he was praying in imitation of Abraham's praying for Sodom. he used like expressions: Lord, wilt thou also destroy the righteous with the wicked? Peradventure there be fifty thousand righteous within these three kingdoms; wilt thou also destroy and not spare these nations for fifty thousand righteous that are therein? And when he came to the last number of ten thousand, as he kneeled against a post in the room, he saw a great shining light about him, and heard perfectly a voice saying, 'The nations shall be spared for ten thousand righteous persons' sake.' Upon this gracious answer, he turned his prayer into praises and thanksgivings unto God for this speedy return to his earnest request, insomuch that all the company could not but take notice of it, though none of them heard the voice but himself only. Dr. Winter afterwards told his wife that a voice might be spoken to one in a room where many were, and yet none else might hear it. And when he lay upon his death-bed, his wife asked him again about it; and he said that he did as certainly and plainly hear it as he heard her then speak. She asked if the voice were like unto hers? No, (said he) it was another manner of voice. Thus we read, Acts xxii. 9: 'That the men which went with Saul to Damascus, saw indeed the light, and were afraid, but heard not the voice that spake to him.'"

Yours, &c., J. E.

LETTER III.

New York, April 26, 1839.

Dear Sir,—

How true it is that all men have their trials, and that there is no place or situation secure from temptation on earth. Hence, one is tried with poverty, another is unfortunate, a third loses his family, and a fourth has perpetual affliction. But there are some troubles which are quite out of our power, either to cause or control, and some others which we may cause or bring upon ourselves.

Earthquakes, as shocking and destructive as they are, yet they are not in the power of man to cause them—prevent or escape them: and shipwrecks will sometimes happen, notwithstanding the skill and attention of the mariner. Fires are

sometimes as destructive to property, distressing to families, and equally fatal to some individuals; but these may be brought into the city by carelessness or wicked men, while others by their prudence prevent them. Lodged in the uppermost rooms in houses, people are sometimes unwarily surrounded with flames, and obliged so to hurry out at the windows as to break their bones, probably, or kill themselves on the spot. Hence, it is on this and other accounts a grievous thing to think of, that there are so many fires in the country. Alas! what a number happened in the city in the space of a few weeks before I left you, and the innumerable multitude within a few years in the country. What millions of dollars in property have been lost by these shocking disasters within these ten years last past.*

In addition to the number I witnessed before I left you, I was surprised to hear of the more terrible one so soon after, and that its calamitous effects among so many others, in some measure fell on you also. It was said that fifty families were distressed by this raging fire! I should hope, however, that you will bear all things with patience, and that finally they will work for good to all.

But, permit me to ask, what can be the cause of all these calamitous events? Are they remediless? Are any of them occasioned purposely or carelessly? Or are they the effects of using stoves, burning wood, &c.? I might estimate them at five or ten times as many, according to the population, as when I was in London upwards of twenty years ago. When I was in Connecticut, there were some hints or city rules printed, as I should suppose, by the corporation at ———, to caution people, in order to prevent such evils—have these or any other been printed, studied, and strictly observed in your city? If not, will no one take this worthy work of the philanthropist into consideration, and see if these evils cannot be prevented?

I am glad that you take an active part among the firemen, and am ready to give you thanks for your services and dexterity; but there were some things before I left which I could neither admire nor understand. Sometimes there was a false alarm given, and people would soon convey it through the city. When such an alarm was given, many people perhaps took a pleasure in hallooing like madmen, though it might be

* The tablet on Pearl Street House, in New York, states that in the conflagration on the 16th and 17th of December, 1835, six hundred and fifty buildings containing merchandise, were consumed in one night.—Loss, twenty millions of dollars.

as noisome to the afflicted as it was presumptuous and foolish in themselves. On such an occasion, a person at the boarding house observed that the men were out with their engine in an instant of time. But if this was the fact, who could first give rise to the alarm but themselves? And if they are vain enough to do this, is there no danger of their being foolish enough to set the city on fire on purpose to quench it? A little time previous to my leaving the city, there was a large flag hoisted as a memorial to the merits of number nine, and this was raised above the buildings, with the figure large enough to attract the notice of all passing by, though at a considerable distance. At the engine house there was a sort of printed board, or placard, exhibited with a boasting eulogizing inscription in commendation of this number. But if people make their boast on such a serious occasion as this, and a fire unfortunately breaks out which they cannot control, as above mentioned, such an event should be remembered by them as a chastisement of their folly, and may justly be recorded to their dishonor rather than their glory! Farewell. Let us henceforth pray that we may be protected from such evils, and that no plague may come near our dwellings.

Yours, affectionately, J. E.

LETTER IV.

MADAM,—Did you say that religion does not consist in *form*, that is, in any outward act of duty? If so, permit me to tell you that I know it does not, exclusively; and yet *form*, as you call it, is so great a part of religion, that it cannot exist without it. To reject the form, therefore, is to reject and cast off religion. Does it not consist in fearing God and working righteousness, or in loving God and serving him? And has not God instituted means for that purpose? If so, how will you serve God without those means, or work righteousness without any form or outward appearance of it? The poor leper who was cleansed, returned and with a loud voice gave glory to God, and by so doing his faith and love were accepted, established, and perfected. But was there no form in this? Well, if acknowledgment was right and necessary in this particular, it is so in every thing else. Our Lord says, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x. 32, 33. Now,

without a form, a person cannot confess Christ in any sense whatever. Hence, I take it for granted that religion cannot exist without a *form*, and that the *form*—the outward signs, ceremonies, &c., with the spirit that actuates them, when united together, make up the whole compact of religion, and that to take away any one part is to violate the whole.

But what you seemed to contend for was, that religion did not consist, either in whole or in part, in wearing plain apparel, that a person might be as humble in fine clothing as in a plain dress, and that it was an indifferent thing as to what they wore, &c. But this is absolutely wrong; for if religion consists in loving God and keeping his commandments—if the spirit and customs of the world are in direct opposition to the spirit and simplicity of the gospel—if God has denounced against jewels, trinkets, finery, as the foppery of idolaters, and recommended plain apparel by precept and example to his followers—and if he has shown us the opposite of what we should wear by calling it the harlot's attire, then we cannot follow the fashions of the world and be christians any more than we can follow them in other works and be such! *Religion does not consist in a form*, did you say? What do you call going to church, using family devotion, asking a blessing, and returning thanks, when taken in the abstract, but a form? and yet they are so much of religion that we cannot have one without the other. Some people talk as if a person might keep religion to himself, without making any apparent profession whatever, whereas this would be to deny Christ and renounce it. But with regard to dress, as you mentioned it, let us look at it and examine it. God has not overlooked it, and should we pass over it? Hence, let me tell you, that so far as thinking it an indifferent thing, I look upon it as important in its place as any thing else. We say you honor God by repenting, believing, obeying his word, &c., but you dishonor him by impenitence, unbelief, disobedience, &c. Again, you honor God by the fruits of your faith—your seriousness, conversation, plain apparel, &c., but you dishonor him by your lightness, your vain discourse, and your unchristian-like dress. And do you suppose these things wont be evidences either for or against you as well as other words and actions? Hence, I conclude that religion, in part, consists in wearing plain apparel, contrary to your objection, and that the people who abide not by this rule, so far deviate from it or show their deficiency in it: wherefore, let me wish you the whole spirit of Christianity—the purity of heart which loves plain, but

hates vain things—and a modest boldness which dares be singular, and voluntarily steps forward to conform itself to its great pattern in one thing as well as another ; and that you may uniformly confess Christ in your person, your actions, and your general character.

Yours, respectfully,

J. E.

"Thou hast my flesh, thy hallow'd shrine,
Devoted solely to thy will:
Here let thy light for ever shine:
This house still let thy presence fill:
O Source of Life—live, dwell, and move
In me, till all my life be love!

"O never in these veils of shame,
(Sad fruits of sin,) my glorying be!
Clothe with salvation, through thy name,
My soul, and let me put on thee.
Be living faith my costly dress,
And my best robe thy righteousness.

"Send down thy likeness from above,
And let this my adorning be:
Clothe me with wisdom, patience, love,
With lowliness and purity:
Than gold and pearls more precious far,
And brighter than the morning star.

"Lord, arm me with thy Spirit's might,
Since I am call'd by thy great name,
In thee let all my thoughts unite,
Of all my works be thou the aim:
Thy love attend me all my days,
And my sole business be thy praise!"

THE

FAMILY PHYSICIAN

AND THE

FARMER'S COMPANION.

Price 18 Cents.

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1. *A Cure for the Cholera Morbus.*—This cure was invented and carried into effect by the late celebrated Dr. John Redman, and said by him, seldom to fail. Take a little lime juice, loaf sugar, and French Brandy, put them into a vessel, pour on them boiling water, and take two or three spoonsful as hot as you can bear it, every time after puking. Doctor Joseph Cooper said he had tried it in his own family and in others, and had never known it to fail.

2. *A Cure for the Asthma.*—Take the stalk of Stramonium, three inches above the ground, and the root, connected with it; dry it and pulverize it. When the asthmatic paroxisms take place, smoke it as you would tobacco, and as much of it as you can bear; when the paroxisms are over, smoke it two or three times every day; this course pursued will effect a final cure.

3. *An excellent Bilious Pill.*—This Pill made frequent use of, will prevent all fevers produced by a bilious habit.

Take one pound of sweet rind aloes, four ounces jalap, four ounces pulverized blood root, two ounces cloves, two ounces saffron, beat them all to a fine powder; pill them with molasses, mix them in a mortar; the common way of using is, take one every night as large as a pea; but if you want them to operate as physic, take four or five; they will give no pain in the operation.

4. *A certain remedy for the Rattles in Children.*—Take Blood

root, pulverize it, give a tea spoonful at a dose; if the first dose fails to break the bladder in half an hour, repeat it three times; this has not been known to fail.

5. *For the Bilious Cholic.* West India rum, one gill, West India molasses, one gill, hogs lard, one gill, and the urine of a beast, one gill; simmer them together, take a gill every half hour; I have never known this to fail.

6. *A Cure for the Jaundice.* Physic every third day with pills made of butternut roots, take a spoonful of soot, with an egg, three times a day; and drink a tea made of the twig of tag alder, and in two weeks you will be well.

7. *A cure for the Quinsy.* If it rages very bad, bleed under the tongue, otherwise omit it. Take good vinegar, two quarts, heat it in a coffee pot, take the snout into your mouth, and steam your throat as hot as you can bear it; wet flannel in hot vinegar, and put it round your neck; continue this process for twelve hours with intermission for rest. I have tried this method on myself, and many others, and never have known it fail.

8. *A cure for the Dysentery.* Take a portion of Epson salts, to cleanse the bowels, then take one gill good vinegar, one table spoonful salt, so on in proportion; simmer it together, settle it, strain it off; an adult may take a table spoonful every half hour; a small child a tea spoonful; this will soon check the most stubborn cases I have ever met with.

9. *For the Dropsy.* Take milk weed root, green of elder, and winter green, of each a handful; steep it strong, drink a gill three times a day; after ten days, take half a pound blue flag root, half a pound of elecampane rost; boil them in two gallons of fair water, down to one quart, add to it one pint West India molasses, let the patient take half a gill three times a day.—From a long experience, I think the above the best method of treating the dropsy, and am prepared to say it will generally cure.

10. *Cure for Cough and spitting of Blood.* Take six ounces of cumfrey root, and twelve handsful of plantain leaves, beat them well together; strain out the juice, and with an equal weight of loaf sugar, make a syrup, take a tea spoonful three times a day, thirty minutes before eating.

11. *A cure for the Rheumatism.* Take a handful of prince of pine, a handful of horse-radish root, a handful prickly-ash bark, a handful of bittersweet root, a handful of wild cherry bark, and a pint of tar-water, and a gill of mustard seed. Put it into two quarts of Brandy.

Take a small glass three times a day, before eating. Bathe the part affected in salt and rum by the fire.

12. *Cure for Nose Bleed.* Take the common nettle root, dry it, carry in your pocket, chew it, and swallow the juice, and in

three weeks you will be rid of the complaint.

13. *For Wind in the Stomach and Bowels.* Take a handful of peppermint, a handful of spearmint, and half a handful of the seed of caraway, and steep them in a quart of water, till the strength is out; strain it, add to it a spoonful of ginger, one pint good spirits, and half a pound of loaf sugar. Take it warm, it will give speedy relief.

14. *A cure for an Indigestion and a costive habit.* Make free use of the white mustard seed, take a table spoonful in the morning half an hour before breakfast, directly after you dine, and soon after supper. Always take it whole with something to wash it down. If it does not move the bowels in a day or two, take a small portion of Epsom salts to help it, and after that the mustard will be sufficient to bring the system into a natural habit.

I had for several years, a stubborn bilious habit, was so costive as to have recourse to pills once a week, was afflicted almost continually with a head ache, and dizziness, a weakness in the joints and shortness for breath. For four years I have taken the mustard seed. These complaints have left me, and perhaps no man of my age enjoys better health than I do.

15. *For a pain in the Breast attended with a consuming Cough.* Take a spoonful of tar, three spoonsful of honey, three yolks of hen's eggs, beat them well together, add half a pint of wine, mix it well, then bottle it up for use.

Take a tea spoonful of it three times a day, before eating, drink spikenard root tea, sweatened with loaf sugar, very sweet, every day constantly.

16. *For the Hystericks or Nervous Complaint.* Take hysop, skunk cabbage root, and Solomon seal root, equal parts, make a strong syrup, to which add a little ginger, as this last is good for wind.

Take a draught of this every morning as soon as out of bed, another on going to bed, and you will soon begin to mend.

17. *For Worms.* If they rise in the throat so that the child is likely to have fits, or cannot breathe, drop a few ashes into some water, and let be taken, after this, use for one day a tea made of garlicks, rue, and wormwood, then give a dose of physic, made of butternut roots, and the worms will be speedily evacuated.

18. *An Indian cure for the Bilious Cholic.* Take dried mandrake root, pulverized, a large tea spoonful is a dose. This must be repeated once an hour for several times if required, you will judge by the operation.

19. *For a Relax.* Take the inside of chesnut bark, make a strong drink of it, make it very sweet with loaf sugar; and it will restrain it in a few hours.

20. *For the Comsumption.* Take a handful of Virginia snake root, a handful of hysop, half a handful of poppy leaves, and three garlicks. Make half a pint of syrup, sweeten it with honey. Take a spoonful of it every three hours.

21. *Cure for a Felon.* Take blue flag root, and wild turnip root, a handful of each, stewed in half a pint of hog's fat, strain it off, add to it four spoonsful of tar; apply this ointment to the felon till it breaks: add beeswax and rosin to the ointment for a salve to dress it with, after it is broken; this is an infallible cure without losing a joint.

22. *A certain cure for Corns on the Feet or Toes.* Wash the corns with spirits of turpentine, then spread a plaster of white pine turpentine, put it on and keep it on till it wears off; repeat it three times and it never fails curing.

23. *For the Tooth Ache if the Tooth be hollow.* Take gum opium, gum camphor, and spirits of turpentine, equal parts, rub them in a mortar to a paste and put it into the tooth every time after eating; make use of this three or four days, and it will generally cure the tooth from ever aching.

24. *A cure for the Canker in the Mouth and Throat.* Take one pound of fresh butter, put it into an earthern vessel well glazed, set it on the fire, let it boil, when boiling, add to it four common green frogs, put them in alive, let them stew till they are dry, take them out, add to it a little camomile and parsly; when cold, stir in a little burnt alum; this will cure the most inveterate cankers in the mouth, throat or stomach.

25. *A cure for the sting of a Wasp or stopping Blood.* Take three kinds of vegetables, pound them together and squeeze out the juice; apply this, and it will seldom fail to give speedy relief.

26. *For a Ring Worm.* Take tobacco leaves, and boil them well, then put some vinegar and lye with the liquor—wash often; this will infallibly cure.

27. *For the Erysipelas, or St. Anthony's Fire.* Make egg wine rich and good for drinking; drink a part of it, and wash the affected with the other part. This is a valuable remedy.

28. *To cure a Wen.* Take clean linen rags and burn them on a pewter dish, and gather the oil on the pewter with lint, cover the wen with it twice a day; continue it for some time, and the wen will drop out without further throuble.

29. *For Sprains.* Take a spoonful of honey, the same quantity of salt, and the white of an egg, beat the whole together; anoint the place sprained with this, keeping the part well rolled with a good bandage. I have known this to enable persons with sprained ancles to walk in twenty-four hours, entirely free from pain.

30. *To cure a Breach or Burst on the body.* Take snails that crawl about old rotten wood; you may often find them under loose

bark that is moist, on an old log or stump; collect a parcel of them, enough to cover the breach, lay them on a linen cloth, bind them on, and repeat as often as the snails get dry; let the patient drink cinnamon and cloves, steeped in wine, three or four times a day. This well attended to, will effect a cure in a short time.

31. *For the Scurvey in the Mouth and Teeth.* Take a piece of pine and scurvey grass, boil it in water, add to it rum and honey, hold it in the mouth as hot as you can, and boil a large quantity of the herbs, and sweat the head over it; this is an infallible cure.

32. *For a Cancer.* Take the berries of poke weed or cokum, squeeze out the juice, add to it the same quantity of cream, and simmer down to an ointment; if this is used in the early stage of the disease, it is a certain, safe, and easy cure. It should be rubbed on every six or eight hours until it has some effect.

33. *A receipt for making Turlington Balsam.* This balsam of life is a most excellent medicine in consumptive complaints, and also for weakly females in all stages of life. For a fevery stomach let the patient take 13 or 14 drops in a small glass of wine in the morning, fasting. It strengthens the stomach, and kills the fever. It is good for pain in the stomach or side, and nourishes weak lungs, and helps a small whooping cough. This Balsam of Life is made thus: Gum Benzion 4 ounces, Gum Storax Callimtee 3 ounces, Balsam Telue 1 ounce, Gum Aloes Sucatine 1 1-2 ounce, Gum Albanum 1 1-2 ounce, Gum Myrrh 1 1-2 ounce, root of Angelica 2 ounces, tops of Johnswort 2 ounces. Pound all these together, put them into three pints of rectified spirits of wine in a glass bottle, let them stand in the spirits four weeks in a moderate heat, shake them once a day, strain it off, it is fit for use; and if the gums are not all dissolved, add a little more spirits to the same, shake it, and let it stand as before.

34. *For the common Phthisic in Children.* Take four ounces sinical snake root, two ounces spikenard root, four ounces parsely root, 2 ounces liquorish stick; boil them together in 4 quarts of water—strain it off, sweeten it with loaf sugar or honey, let the patient drink a small glass morn & night; this always gives relief in a short time.

35. *For Children that cannot hold their water.* For those so troubled take two ounces of red bark, steep it in one quart of wine twenty four hours; let the child drink a table spoonful three times a day; or red beech bark, dried, pulverized and prepared in the same way.

36. *For a pain in the breast and side.* Foment the outside with flannels wrung out of a strong decoction of May weed, drink plenty of wild nettle root tea, draw a blister on the part affected with the inside bark of butternut.

37. *For a Polypus in the nose or throat.* Take blood root, dry

it, pound it fine, sift it through gauze, and snuff it as you do other snuff, and it will soon extract it. Though this disease is not very frequent; yet it is sure to kill, if not stopped in its progress. I knew a lad about fifteen years old, who had a polypus in the nose; it was twice pulled out, but grew again; his nose was cut open and his eye teeth drawn out, but all to no purpose. He was much reduced and confined to his bed; at this time hearing of the efficacy of the blood root in that case, some was procured, and in three weeks it was all extracted and well. It is equally good to take proud flesh out of any old sore or wound.

38. *For the Rheumatism in the loins.* The oil of sassafras, used internal and external; ten drops on loaf sugar is a dose. Oint the part affected with the same. Repeat it as often as needful. Or set over hemlock boughs and drink poke berries in brandy for three weeks every day. Only seat three times. Or shower with cold water, and drink brandy all the while. Or drink brandy, and bathe the part affected with salt and rum, hot as can be borne by a fire. Repeat it six days.

39. *Foot's Ointment.* Take one pound hog's lard, one pound of mutton tallow, half a pound oil spike, and heat them over a moderate fire until they are united, then add as much beeswax and rosin as will make it to a salve, the renowned Foot's Ointment. This cures all common sores where there is no inflamation.

40. *For the Canker Rash.* White birch root pulverized very fine, given in small doses three or four times a day. Make a tea of the same for constant drink. For the fever give rattlesnake's gall, three grains at a time.

41. *A remarkable Plaster to ease the pain of felons, or frog felons or any such tumour on hands or feet, or elsewhere.* Get a pitch pine knot from an old log, the side next to, or in the ground; split the knot fine, and boil out half a pound of pitch; take four ounces of strong tobacco, boil it in water, strain out the tobacco, boil the liquor until it is thick, then add the pitch to the liquor, simmer it over a moderate heat, stir it all the time till it form a salve altogether. If the swelling be on the hand or finger, lay the plaster on the wrist, if on the foot or toe, lay the plaster on the ancle; or wherever it may be, lay it about the next joint. This will take out all the pain in a short time. Dress the sore with any other salve that is best. This cure is infallible.

42. *To cure a person's thirst for ardent Spirits.* Take blood root, pods of Indian tobacco dried and pulverized, of each a teaspoonful, which should be put into a pint of the spirit you like best; and whenever you thirst for liquor, drink a swallow of this, and you will soon be cured of that pernicious habit.

43. *For sore and inflamed eyes.* A very small quantity of the

pith of sassafras, infused in a glass of water, gives to the whole a ropy consistence, like the white of eggs; which is an excellent application for sore and inflamed eyes.

44. *For Cholera Morbus.* Give large drafts of May weed tea, till the patient pukes freely a few times; then take oats, burn and pound them or steep them and give often, till the vomiting stops. The food should be oat cake or partridge broth and a tea or porridge like, made of squirrels, partridges or birds, may be used for clysters.

45. *For the Lockjaw.* When any person is taken with the lockjaw, give him five grains of Dover's powders, then set him in a tub of hot water, as hot as he can bear it, bathe his head with camphorated spirits, let him sit or stand in the water as long as he can bear it without fainting, and bleed him if possible. Repeat this three or four times; when out of the water put him in a warm bed wrapped in flannel.

46. *For the Numb Palsy.* When a person is taken with the numb palsy, let blood freely if possible, give a table spoonful of flour of sulphur once an hour, bathe the part affected with spirits of hartshorn, take one pound of roll brimstone, boil it in four quarts of water to one quart, let the patient drink a table spoonful once an hour. If applied early, will finally carry it off.

47. *To cure vegetable poison, running ivy, or poison elder, or any other.* Take rosemary leaves or blossoms, make a tea of it to drink morn and night, like bohea tea or any other. Or take wild turnips, if green pound them and press out the juice, if dry boil them in fair water, wash the part affected with the clear liquor. Take part of the liquor, add to it a little saffron and camphor, and drink to cleanse the fluids and guard the stomach.

48. *Apoplexy.* The first and main object should be to diminish the quantity of blood in the head, and to produce an equal balance of blood throughout the system. The head should be elevated, and the feet and hands placed in warm water. If it can be readily done, scarifying round the head and neck, and between the shoulders, would tend to diminish the unnatural pressure. The body may also be washed with the alkali and scoke wash, followed by a moderate steam. Baberry bark snuff will be beneficial.

49. *Bathing Drops.* Take of alcohol, one quart, and add equal quantities of the oils of wormwood, tansey, white or red cedar, and hemlock, as much as the spirits will dissolve; then add one pint of sharp vinegar, and a table spoonful of cayenne. This is to be applied externally, in cases of pains or swellings.

50. *Restoring Bitters.* Take of unicorn, the leaves and roots; golden seal, the roots; man root, the roots; baberry, the bark of the roots; and white poplar, the bark; equal quantities—pulverize and mix. Steep half an ounce of this mixture, in a

pint and a half of gin or spirits, two or three hours; then add half a pint of pure water. Half a small glass to be taken three or four times a day.

51. *Burns and scalds.* The immersion of the part in cold water immediately after the accident, affords relief. It should be kept several hours in that situation. A liniment of linseed oil and lime water, answers a very good purpose. This is made by mixing equal quantities of the linseed oil and the lime water, and is to be applied by means of lint or soft linen.

52. *Cancer Powder.* Take of green ozier, the bark; beech drops, the tops and roots; skunk cabbage, the roots; yellow dock, the roots; prim-hage, the bark; princes' pine, the tops and roots; and red clover, the heads and roots; pulverize and mix—one ounce to be steeped in a quart of water, and a gill or more to be taken several times a day. This cleanses the system from cancerous and scrofulous affections.

53. *Cathartic Pills.* Take of the extract of mandrake; thoroughwort, white ash, and white walnut, equal parts; add powders of mandrake, wandering milk weed, and cayenne, enough to form them into a proper consistence to make pills; blend them well together, and roll them in powders of mandrake, or flour, to a common size pill. From four to eight are a sufficient dose. The extract is obtained in the following manner:—Take any quantity of barks or roots, put them into a kettle, with water enough to cover them, and boil them until the water is about half evaporated; then strain of the decoction, and boil or simmer it gradually down to the consistence of tar or turpentine.

54. *Canker.* A frequent application of the decoction of wild lettuce, white lily, gold thread, or crane's bill, affords immediate relief.

55. *Cholic Powder.* Take of butterfly, the roots; white cohush, the roots or berries; unicorn, the roots; and cayenne; equal parts—pulverize and mix. To a teaspoonful, add one gill of boiling water, and take it every ten minutes, until it gives relief. It is to be employed in cases of bilious or wind cholics.

56. *Cough Powder.* Take of butterfly, the roots; elecampane, the roots; swamp snake root, the roots; white snake root, the roots; wild turnip, the roots; skunk cabbage, the roots; equal quantities--pulverize and mix. A teaspoonful to be taken several times a day, in a gill of hot water, sweetened.

57. *Cramps and Spasms.* When a spasm is occasioned by taking poison, it must be removed by an emetic. If it proceed from indigestion or flatulence, a decoction of the roots or seeds of Angelica will be useful; or a teaspoonful of the powders of the root of lady slipper, in a gill of hot water; or one sixth part of a teaspoonful of the powders of golden seal, and the same quantity

of cayenne, in a gill of hot water; or a tea made of the flowers of mullein. When it attacks the muscles of the legs, relief may often be obtained by exciting the opposite muscles to action.

58. *Croup.* Take one handful of fresh chamomile, one handful of saffron blows, either fresh or dry, and three ounces fresh butter, simmer them together over a moderate fire, till the chamomile and saffron flowers become crisped. Give a teaspoonful of this oil every twenty minutes, till it affords relief. (This dose is for a child one or two years old.)

59. *Cuts.* The part which is cut should, if practicable, be immediately immersed in cold water, and should remain under water half an hour. The edges of the wound should be brought and kept close together by a few stitches, or by a sticking plaster, made of turpentine and rosin, and keep on lint or linen cloths, kept constantly wet with cold water.

The blood may be stopped with lint filled with flour, or applying the inside of the puff ball.

60. *Diuretic Powder.* Take of dwarf elder, the roots; high queen of the meadow, the roots; rushes, the tops; wild carrot, the seed; small lettuce, the leaves and roots; pellitory of the wall, the tops and roots; and swamp snake root, the tops and roots—bruise and mix. One ounce to be infused in a quart of soft water, and a gill or more taken at once, in cases of stranguary or gravel, and repeated as often as the patient can bear, till it gives relief.

61. *Emetic Powder.* Take the leaves, pods, and seeds of lobelia, and make them into a fine powder; add a small quantity of cayenne and the oil of wintergreen, and keep them in a tight vessel for use. From one half to a teaspoonful may be taken at once, in half a gill of warm water sweetened; repeat the dose till it operates. It should be recollected that boiling water destroys, in a great measure the emetic quality.

62. *Erysepalis Powders.* Take of cuckold, the leaves, seeds, and roots; elecampane, the roots; and green ozier, the bark; equal parts—pulverize into a coarse powder, and mix. One ounce to be steeped in a quart of boiling water, and a gill taken several times a day.

63. *Eye Water.* Take of green ozier, the bark scraped fine, one ounce; add three gills of soft water; infuse or steep them a few minutes, and wet the eyes affected, with this decoction, several times a day, applied either warm or cold. It will remove both inflammation and humors of the eyes.

64. *Hydrophobia.* The blue skull cap has, in many instances, proved a sovereign specific for this deplorable disease. It should be taken every day, for seven or eight weeks, with the addition of small doses of sulphur. One ounce of the dried herb, steeped

in a quart of pure water, is the proper quantity to be used daily.

65. *Itch Ointment.* Take of yellow dock, the roots; elecampane, the roots, and while eliver, the roots, fresh; equal quantities—bruise and put them into an earthern vessel; add as much cream or fresh butter as will cover the whole, and expose them for three days to sand heat; then strain off the decoction into a vessel for use. To be well rubbed on the parts affected every night, till the disease ceases to be troublesome.

66. *Nerve Ointment.* Take of bittersweet, the bark of the roots; pellitory of the wall; and mullein flowers; one pound each, all fresh—bruise them and add one gallon of bears' oil, or any other soft oil; simmer the whole in an earthern or iron vessel six hours, over a slow fire; then strain it off; and one pint of spirits of turpentine, and keep it close corked for use. To be applied to sprains, bruises, contracted tendons, &c.

67. *Palpitation of the Heart.* The strictest attention must be paid to the exercise, which should be very moderate. Violent exercise tends to increase the morbid irritation, and debilitate the injured parts. A tea of slippery elm, buck horn, sweet fern, and alkanoke, either separately or combined, may be taken daily. A large strengthening plaster, should be applied over the region of the heart. The patient should use a vegetable diet, and avoid all fermented liquors.

68. *Piles.* The bowels should be kept regular by the powders of wandering milk weed, or buck thorn berries. The erysipelas tea should be taken freely for a considerable time. An ointment made of fireweed and fresh butter, simmered, may be applied to the tumours; washes or lavements made of green ozier, wild lettuce, crane's bill, and white lily, applied, gives relief.

69. *Rupture Plasture.* Take of fresh buckhorn bruised, one part; fresh crane's bill bruised, two parts; and white pine turpentine, enough to form a plaster; blend them well together—spread the composition on a thin piece of leather large enough to cover the affected part, and renew it once or twice a week—to be worn under a truss, and continued some time after the breach is healed.

70. *Salve.* Take one pound of beeswax; one pound of salt butter; and two pounds of white pine turpentine—melt them together; then strain it off for use. Fir balsam may be added. To be spread on lint, and applied to fresh wounds or old ulcers—it possesses both a drawing and healing quality.

71. *Salt Rheum.* Spread a plaster large enough to cover the affected part, made of rosin and white pine turpentine, of the consistence of shoe-maker's wax. On the plaster sprinkle some powders made of equal quantities of burnt alum and rosin, made fine and mixed well together. After the plaster has been on two

days, spread the same plaster over with a new coat of pitch and powders, and keep it on one day. After renewing it once a day for two or three days, let the plaster stay on as long as it will; which will prove an effectual cure. This application will remove most cutaneous eruptions.

72. *Scaldhead.* Take four ounces of sassafras, the bark of the roots; four ounces of blackberry brier, the bark of the roots; four ounces of elecampane, the roots; all collected fresh and washed; add one pound of fresh butter or hog's lard. Simmer them over a slow fire four hours; strain it off into an earthen vessel for use. Previous to applying the ointment, the hair on the diseased part should be wholly cut off. The ointment may be rubbed over every morning and evening. If the disease be of long standing, the head must first be shaved, and rubbed over with a little soft oil or fresh butter, to soften the scales; which, by washing with castle soap suds, will come off. After this, apply the plaster and powders recommended for the salt rheum, during several days before using the other ointment. In the mean time, the patient should make free use of the erysipelas tea.

73. *Strengthening Plaster.* Take of the extract of red beech bark, one part; and rosin and turpentine, equal parts; melt the rosin and turpentine together, first; then add the extract—stir them until they are well blended. To be spread on thin leather and applied to the weak parts:

Or,

74. Take the roots of crane's bill, cumfrey and spikenard, fresh; bruise them fine, and add turpentine enough to form a plaster. To be applied as the above.

75. *Tooth Drops.* Oil of marjoram. This hot oil seldom fails to give immediate relief to the pain proceeding from a hollow tooth, at the commencement of the attack. Dip a piece of lint, the size of the cavity, in the oil, and place it in the hollow of the affected tooth.

76. *Tooth Powder.* Take the barks of barbery, yellow oak, and black alder, equal quantities—pulverize and mix—to which may be added one part ginger. To be applied in the powder or decoction, with a brush or the end of the finger. It cleanses the teeth and gums from scurvy or scorbutick matter, gives the enamel a smooth polish, and a white appearance, strengthens the gums and loose teeth, and if regularly used, prevents them from decaying.

77. *White Swellings.* The first requisite is to prevent the formation of matter, ease the pain, and reduce the swelling. A plaster made of turpentine and rosin, sprinkled over with Cayenne will be a suitable application. A few issues also will

prove beneficial. All hot applications must be avoided.

78. *Gravel and Stone.* The diuretick tea may be used freely; it will prevent the disease, or relieve it in its earliest stages. A tea of leatherbush bark is highly recommended for this complaint; also a tea or the juice of rushes and pellitory of the wall. While using the prescriptions, the patient should avoid taking other drinks or diluent food.

79. *Hystericks.* A tea of boneset, green wheat, or motherwort, usually affords relief. When the nerves are much agitated, a dose or two of lady slipper has a good effect. Costiveness should be obviated by catharticks.

80. *Anti-Scrofulous Plaster.* Take of tar, one gill; two yolks of roasted eggs, and the inside of a puff ball—simmer them over a slow fire, ten or twelve minutes; the yolks should be added while warm; then strain off for use. It should be spread on thin leather for open, scrofulous tumors. This plaster is a safe and sure remedy for the scrofula, sometimes termed king's evil.

81. *Anti-Scrofulous Powder.* Take of dwarf elder, the roots; sarsaparilla, the roots; vermilion, the leaves & roots; wild lettuce, the leaves and roots of each kind; & moosewood, the bark; equal parts; pulverize and mix. An ounce of this mixture is to be steeped in one quart of pure water, and a gill or more to be taken several times a day, to purify the system, and remove cancerous and scrofulous affections.

82. *King's Evil.* If the tumour be near breaking, apply a poultice of roasted onions, leeks, or rye meal and molasses; if not, burn a piece or two of touchwood, sometimes called punk. Apply a moist poultice of Indian meal till it discharges; then dress it two or three times a day, with the anti-scrofulous plaster, until it be healed. Proceed in the same manner with every succeeding tumour. A tea of the anti-scrofulous powder should be taken freely every day during the above applications, and continued sometime after the complaint has subsided. A strengthening and pure diet and beverage should be taken, and the cold bath frequently used.

83. *Animal Poisons.* The leaves and roots of the vermilion, bruised and laid to the affected part, and a strong decoction of the same taken inwardly, has proved a sovereign remedy. The consumption brake, used in the same manner, has a similar effect—also cupping, or a draught of scoke root, if applied immediately to the part affected, have a powerful effect in extracting the poison.

84. *Effectual cure for the St. Anthony's Fire.* Take equal parts of fine spirit or oil of turpentine, and highly rectified spirits of wine, mix them well together, and annoint the face gently with a feather dipped in it immediately after shaking the bottle.

Do this often, always first shaking the bottle, and taking care never to approach the eyes, and it will generally effect a cure in a day or two ; for though it seems at first to inflame, it actually softens and heals. This receipt is transcribed from a valuable collection.

85. *Sprain.* Take a large spoonful of honey, the same quantity of salt, and the white of an egg, beat the whole up together incessantly for two hours, then let it stand an hour and anoint the place sprained with the oil which will be produced from the mixture keeping the part well rolled with a good bandage. This is said, generally, to have enabled persons with sprained ankles to walk in twenty-four hours, entirely free from pain.

86. *Excellent Wash for Numbed or Trembling hands.* These disagreeable complaints are said to be soon remedied by the very simple expedient of frequently washing the hands so affected in a strong decoction of wormwood and mustard seed to be strained and used when cold.

87. *For the Cramp.* In Italy, as an infallible cure, a new cork is cut in thin slices, and a riband passed through the centre of them, tied round the affected limb, laying the corks flat on the skin ; while thus worn they prevent any return of the cramp.

88. *Dr. Willoughby's celebrated Pills for the Palsy, Convulsion Fits which affect the Head, Vapours, Insanity,* &c. Take equal parts of galbanum, assafetida and saffron, dried and powdered; beat them well in a marble mortar, with sufficient mithridate to make a good consistence for pills; and to each ounce after the whole is thus mixed, put three drams of amber. Keep it closely covered in the manner of a conserve ; and roll up, for a grown person, two large pills, every night and morning, to be taken for at least a month.

89. *Remedy for a Whitlow.* Mix in a phial one tea spoonful of tincture of opium, a dram of camphor dissolved in an ounce of spirits of wine, and twenty drops of extract of saturn. Bathe the whitlow with a little of this liquid, and keep it covered with a fine linen rag, frequently wetted in the same, till the cure is effected. An ointment made with two ounces of mutton suet, an ounce of finely pounded rosin, and half an ounce of olive oil, is also a most assured remedy for a whitlow or a felon.

90. *Long's Pills for a Sick Headache:* Take Castile soap one dram and a half; rhubarb, in powder, forty grains ; oil of juniper twenty drops ; syrup of ginger a sufficient quantity to

form the whole into twenty pills. The dose is two or three of these pills, to be taken occasionally.

91. *Edinburgh Eye-Water.* Put white vitriol the bigness of a nut into two gills of white rose-water, with as much fine loaf sugar as vitrol. When it is dissolved shake the bottle, and on going to bed, wash the eyes with it, using a soft clean cloth. This is said to be as good an eye water as ever was made.

92. *Blackberry Powder, an admirable remedy for a Flux.* Gather blackberries, when full grown, but before they begin to turn black, and picking off the husks, dry them in a cool oven, and keep them closely covered in a dry situation. When wanted for use, beat them to powder, pass it through a fine seive, and take as much as will lie on a quarter of a dollar in simple cinnamon water.—It may be taken the first thing in the morning, as well as the last at night; or even oftener where the disease is violent.

93. *For a Pimpled Face.* Take an ounce each of liver, of sulphur, roche alum, and common salt, and two drams each of sugar candy and spermaceti; pound and sift these articles, then put the whole in a quart bottle, and add half a pint of brandy, three ounces of white lily water, and the same quantity of pure spring water; shake it well together, and keep it for use. With this liquid the face must be freely and frequently bathed; being always attentive first to shake the bottle; and, on going to bed, lay all over the face a linen cloth which has been dipped in it.—In ten or twelve days, at farthest, it is said, that it will effect a complete cure. One thing is certain, that nothing in this composition can prove injurious.

94. *For the Whooping Cough.* Make an Ointment of the essential oils of alder, caraway, and rosemary, mixed with rose leaves and camomile flowers, and rub the pit of the stomach with it on going to bed. This is said to be an effectual remedy.

95. *An infallible remedy for Whitloes.* Make a strong lie of vine ashes; and in this, warmed, let the finger soak a good while.—To keep up an equal degree of warmth, every minute pour into the vessel a little more hot lye. Repeat this operation two or three times, and you will soon find the good effect of it.

96. *Receipt to cure Warts.* Take the inner rind of a lemon, steep it for four-and-twenty hours in distilled vinegar, and apply it to the warts. It must not be left on the part above three hours at a time, and is to be applied afresh every day. Or divide a red onion, and rub the warts well with it, or anoint them with the

milky juice of the herb mercury several times, and they will gradually waste away.

97. *A certain cure for Film on the Eye.* Take the white of a new laid egg, into which stir a large tea spoonful of alum powdered very fine and sifted, until it becomes a curd. Pour this upon a fine Holland or cambric cloth placed over a small bowl, or cup, so as to receive the liquor, and leave it to filtrate of itself. The liquor thus obtained, which is very limped and clear, and is seldom more than a tea spoonful, is to be dropped into the eye in small quantities, five or six times in the course of a day, or as often as can be borne.

98. *Rupture Ointment.* Take of white poplar the inner bark, mother thyme, plantain, and low mallows, equal parts, simmer these in hog's lard, over a slow fire till their strength is out; oint the affected part in the evening when going to bed, till well. The patient at the same time should avoid all fatigue.

RECEIPTS
FOR THE CURE OF HORSES.

1. *For Bots in Horses.* If the horse is taken bad give a bit of Indigo, as big as the end of your thumb, once in twenty minutes, until the horse gets relief, which will be about three doses, this never fails to cure. Give your horse a like bit, once in two months, and he will never be troubled with the bots.

2. *An infallible cure for the Belly Ache in Horses.* Three gills of whiskey turned down your horse will cure in something less than thirty minutes.

3. *For Heaves.* Take half a pound of *good Ginger*, (Ginger is very often adulterated by a mixture of Indian meal,) put two spoonsful of it into a mash of scalded wheat bran, and feed with the same twice a day till the cure is effected, which, in nine cases in ten, will take place in ten or fifteen days.—Bleeding and a nitrous solution, (half an ounce to a drench) will accelerate the cure.

N. B. The above receipt (simple as it may appear) has often been sold for *D.* 5.—Surprising cures have been effected.

4. *Horse Ointment.* Into a clean pipkin that holds about a quart, put the bigness of a pullet's egg of yellow rosin; when it is mel-

ted over a middling fire, add the same quantity of bees' wax; when that is melted, put in a half a pound of hog's lard; when it is dissolved, put in two ounces of honey; when that is dissolved put in half a pound of common turpentine; keep it gently boiling, stirring it with a stick all the time: when the turpentine is dissolved, put in two ounces of verdigris finely powdered, but before you put in the verdigris, you must take off the pipkin, else it will rise into the fire in a moment; set it on again, and give it two or three wabbles, and strain it through a course seive into a clean vessel for use, and throw the dregs away.

This ointment is very good for a wound or bruise in the flesh or hoof, broken knees, galled backs, bites, cracked heels, mallanders, or when you geld a horse, to keep the flies away.

5. *For a horse that is Costive.* Give him a clyster of broth, with four ounces of soap, and a handful of salt dissolved in it.

6. *To cure a Scouring.* Take milk-water, strong cinnamon water, of each half a pint; molasses, diascordium, of each 1 ounce; red coral prepared, half an ounce; mix and give it to the horse.

7. *To cure the Farcin or Farcy.* First bleed the horse. Take red precipitate, in fine powder, two drams; and make it into a ball with one ounce of molasses, and give it the horse. After the ball, give the following drink:

Take rue, two handfuls; roots of madder, sharp pointed dock, of each four ounces; chips of guaiacum wood, sassafras, of each two ounces; boil them in two quarts of stale beer, to three pints, then strain it. Dress the knots with arsenic.

Repeat the ball or drink every third or fourth day, for three doses.

8. *To cure the Pole-Evil, and Swelled neck from bleeding.* Take ointment of marshmallows, four ounces; mercury, sublimate corrosive, in fine powder, half an ounce: mix and apply it to the part.

9. *Cordial Balls for a Horse.* Take anniseeds, cummin seeds, fenugreek seeds, carthamus seeds, grains of paradise, coltsfoot, turmeric, juniper berries, in fine powder, of each two ounces; flower of sulpher, elecampane fine powder, of each four ounces: of liquorice dissolved on the fire in half a pint of white wine, six ounces; chemical oil of anniseeds, one ounce; honey, half a pound; molasses, as much as sufficient to make it into a paste.

10. *To cure a Grangrene and Mortification.* Take of St. John's wort, common wormwood, of each two handfuls; centaury, camomile flowers, of each one handful; bay berries, six ounces; wood

ashes, one pound: boil these in six quarts of water to a gallon; add to the strained decoction, spirits of wine, one quart; camphire, one ounce, dissolved in spirit of turpentine, four ounces: bathe the part with woollen cloths dipt in this fomentation, and apply the cloths hot to the part.

11. *For the Strangles.* Take sack, one pint: molasses, diapente, of each one ounce; saffron, two drams; mix and give it to the horse. This is a very good cordial for any other disorder where a cordial is proper.

Apply outwardly the following poultice to the part:

Take milk, one quart; rye-flour, oatmeal, of each two handfuls; boil them over a gentle fire till they be thick; then add turpentine, four ounces, dissolved in the yolks of two or three eggs.

12. *To cure a blood Spavin.* Take up the vein above and below the swelling, then open the tumour in the middle.

13. *For a Dropsy.* Bleed your horse in the neck vein, and anoint his fore legs with train oil; then turn him to grass, having first given him the following dose:

A gallon of strong old beer, set over the fire till the scum rises; take that off, and then add a handful of wormwood with the stalks, and boil it to a quart, then strain it and mix with it three ounces of molasses, and put to it an ounce and a half of long pepper, or grains of paradise, finely powdered, mix these till the composition is warm, and give it him for a dose.

14. *Ointment for a Strain in the coffin joint.* Take of hog's lard, bole ammoniac, black soup, and new oil, of each four ounces, put them all into a skillet: let the bole be in fine powder, boil them together a little while, keeping it stirring all the time; put it into a gillipot for use, and when you use it, rub it well in with your hand, and then beat it with a red hot bar of iron; and thus do once a day till you find amendment.

15. *To take away Rheum from a horse's eye.* Take fresh butter and salt, of each a like quantity; mix them well together, and take about the bigness of a small wall-nut, and put it into the horse's ear, on that side that the rheum is on, and if the rheum be in both eyes, put it into both ears, and it will dry up the rheum and clear his eyes; but observe, you must sow up his ears close, or else he will shake it out.

16. *To cure a cough.* Take a head of garlic, and peal every clove very clean; then put them into a linen cloth, and boil them in a quart of milk, till the garlic becomes tender; take it off, and

strain it till you have sqeezed the garlic hard, and the juice out; set it a cooling, then put to it honey, molasses, of each, half a pound, and give it him blood warm.

17. *To cure the Bloody Flux.* Take three pints of new milk, and boil in it, over a gentle fire, five ounces of isinglass, which, when it is dissolved, will so thicken the milk that it will look like cream; then strain it through a seive, to take out the dross of the isinglass that will remain undissolved, and give it to your horse lukewarm in the morning fasting; and at twice or thrice giving it will cure him.

18. *For a Strain.* Take of hog's lard, nerve oil, bole ammoniac, and castile soap, of each one pound; boil them well together, keeping them stirring till the composition is cold; keep it in a pipkin for your use; and when you have occasion, anoint the place affected with this unguent warm, rubbing it well in.

19. *For the Yellow Water.* Take of the barks of white ash, wild cherry tree, swamp apple, basswood, and black-birch, red raspberry bushes (the kind without briars) and mullen leaves, an equal quantity of each, boil them in as much water as will cover them, until the strength is all extracted, so as to make a strong liquor, and give the horse a quart a day for two or three weeks, taking care to keep him warm clothed and that he does not take cold; nurse him carefully, and let the water he drinks be blood warm, and the cure is certain.

20. *Glanders.* To effect the cure of the glanders, the receipt is as follows: Take of pulverized alum, and ginger, each a spoonful, together with as much honey as the horse will eat with his feed, and continue the use of the same twice a day until the cure is affected, which will commonly be in about two weeks. The above, I believe, may be relied on, as several cases have occurred in this neighborhood, in which a complete cure has been effected.

21. *A new receipt for the Yellow Water.* Give strong lime water, for the only drink, until the horse is cured.

22. *To cure the Poll Evil and Fistula, or Pipe Sores.* Cleanse the sore out with lie, put a piece of roll Lunar Caustic about a quarter of an inch long into the pipe, run it down to the bottom; in 48 hours fill the pipe full of very salt butter. This generally effects a cure. If it continue sore, make use of the oil of spike. [*To make oil of Spike, take spirits of Turpentine and heat it very hot, but let it be done out of door; dip a small stick into tar and stir well into turpentine, and it becomes the above medicine.*]

After a swelling before gathering, take salt, wormwood and sharp vinegar, heat, rub and bathe well, and if this does not have the desired effect, oil it well with Angle-worm Oil, morning and evening. [*To make Angle-worm Oil, take a quantity of Angle-worms, and put them in a stone or glass vessel, set them in the Sun and it becomes an oil.*] This medicine has been kept a secret until the death of the celebrated and well known farrier Walter Slingerland of Albany, who made use of this medicine and oil, and effected the well known cures in applying it to all kinds of swellings, spavins, ring-bones, &c. &c. after applying the oil, bathe it in with a warm iron.

23. *For the Stifle.* The extract of Cicuta, a piece as large as a walnut, dissolve it in a gill of water, wash the part affected three times a day—take the white of an egg and beat it in a pewter or tin plate until it becomes a salve, mix it with lard, apply it to the stifle, bathe with a hot iron; shave off the hair close to the skin.

24. *For the Ring-Bone.* Cut out the bladder which is situate on the sharp peak on the fetterlock; by cutting into this hard peak you will discover a small bladder—cutting off the end answers to let out the wind, then apply the extract of Cicuta and Angle-worm oil, mixed; bind it on with rags, &c. [*Cicuta is a gum, commonly kept by druggists—dissolve it in water.*]

25. *For the Yellow Water.* Wormwood, Tansy and Hoarhound, two charges of gun-powder, one plug of Tobacco, boil these in two quarts of water; after done boiling, to be given in three doses, one each morning.

26. *Another, for the Yellow Water.* One ounce of Alum, one of Gamboge, one of Salt Peter, and one of Copperas, pulverized and mixed in one and a half pint of water, feed three table spoonsful a day in meal, and mis three, until fed nine mornings, which will effect a cure.

27. *Another.* One ounce of Gamboge, one of Salt Peter, one of Alum, and one of Copperas, pulverized and put into a bottle full of water; give it in bran.

28. *Another never failing cure, warranted in every case, if well attended to.* Take black Cherry-tree bark and mullen leaves of the first year's growth, boil them together strong, keep the horse in the stable on dry fodder, and let him drink nothing else for the term of two or three weeks. Probably it would be best not to boil it too strong at first, or dilute it with water if too strong, as the horse will refuse to drink it for some time. Give the horse at all times as much as he will drink; no other drink to be given.

29. *For the Heaves.* Take the tops of pitch, or white pine bushes, boil them and wet the grain, &c. with this liquor for a length of time; and it is a never failing cure. The tops are best in the spring of the year, as they are much the strongest at that season.

30. *For Horses that have been heated and hide-bound.* Boil slippery-elm bark, strong, and wet wheat or other bran, and add as much Antimony as will lie on the point of a common round pointed table knife, mix this with bran; be careful not to use too much antimony; it is powerful, you may repeat the slippery elm bark, but not the antimony short of one or two weeks. One dose will generally effect the cure.

31. *For Foundered Horses.* Bleed them freely in the largest vein near the wart on the fore leg, & take a rag with human excrement, & wind the bits of a bridle well and put on the horse, it will physic the horse immediately and is a certain remedy.

Or, take emptyings of a vinegar barrel or yeast, mix it with a small quantity of human excrement, and pour it down. You may ride the horse into a sweat, and blanket him well in the stable, and if you choose bleed in the large vein in the fore leg near the wart.

82. *Remedy to prevent Horses from getting Blind.* The cause of blindness generally originates by Strains, which cause the inside corner of the eye to grow large and become hard as a bone, and it grows until it touches the ball of the eye, or so that by turning the eye, the ball rolls under the inner corner of the eye. The only remedy is to throw the horse, and take a common sized needle and a strong thread, and run it through this inner corner and raise it above the eye, by pulling on the thread, then cut it out with a sharp pen-knife. This complaint is very easily discovered by examining the eye and finding these corners to have grown much too large. They are very easily taken out. This complaint is called the hooks in the eyes. Spit in some tobacco juice after the hooks are cut out.

33. *For the Botts.* Take a quart of sweet milk, and put in a couple charges of shot, boil it and the milk will become blue with the lead. Let it cool and pour it down with a bottle, then ride or exercise the beast a little while. The shot has the effect of shaking or beating loose the botts, and they lay hold of the milk, which being boiled with lead destroys them, generally in fifteen or twenty minutes. The cure is effected without fail.

34. *For the Glanders.* Take slices of pork, bury them under ground until pretty well rotted, take a slice of this pork and put

it down the horses throat every morning, keep repeating it for several mornings, and if the horse gains, say, once or twice a week. A tea-spoonful of sweet-oil with a little Balsam of Fir, mixed, should be put into each ear twice a week, and it generally effects a cure if the case has not too much affected the head.

You may boil a peck of oats and put them in a common meal bag and bind the same around his head with his nose and head in the bag. This will sweat the head; bleeding in the small vein under the eyes has a good effect. Spice wood tea is good to be given. Be careful that the steam is not too hot, by first trying your own face.

35. *For Horse Distemper.* Take sweet alder and boil it in urine, add a little balsam fir, and sweet oil if convenient; squirt it up in the nose with a squirt gun, if the head is much affected. Sometimes add a little snuff, which will cause the horse to sneeze; then squirt in plentifully once or twice a day. A small teaspoonful of sweet oil and a little balsam to be used as in the case of glanders, in the ears to cleanse the head, at least twice a week. Physic with a little antimony or Glauber Salts.

36. *Cure for a frog Cancer.* Take poke berries and squeeze out the juice on a pewter or tin platter and set in the sun, and it becomes a salve; take a small piece of leather and apply the salve as a plaster to the cancer; and as often as it drops off keep renewing the plasters, and in a short time the frog will all come out with the roots resembling a spider, with legs, &c.

37. *Cure for Spring Halt.* Dissolve camphor in alcohol—bathe the part from the stifle to the fetterlock on the inside of the leg —warm the part with a hot shovel.

38. *Cure for the Spavin.* One ounce of Oil Spike, made as before stated in a receipt. Half an ounce of the Oil of Amber, half a pint of Rum, mix together and put it on two mornings in succession, then skip two, bathing in with a hot iron. Repeat the same, omiting two mornings as in the first instance. If no cure after a few days, continue to apply the same again in the same manner.

39. *Another.* Take 1 1-3 ounce Oil Spike, 1 2-3 oz. Origanum, 1 2-3 oz. Amber, mixed, bathed in with a hot shovel once in three days.

40. *Cure for Scratches.* Put about as much pulverized Antimony as will lay on the point of a case knife into a peck of bran, make two messes, and feed the horse twice a day on it. At the same time make a strong solution of copperas in warm water and bathe the leg whilst warm.

RECEIPTS

FOR THE CURE OF CATTLE.

1. *A remedy for an Ox that is backstrained.* Take comfrey, archangel, knot grass, and plantain, a handful of each; boil these, tied up in bunches, in about five pints of ale-worth, or, for want of that, in middling beer, free from yeast, till the liquor is strong of the herbs; then add an ounce of anniseeds, and about quarter of a pound of bole ammoniac finely powdered; when these are boiled, and strained through a seive, give half the liquor to an ox in the morning, and the other half the morning following, not suffering him to drink till the afternoon.

2. *The best remedy for Murrain in Cattle.* As soon as you discover any of them taken with the murrain, get a pound and a half of poke weed root, (or scoke, or sometimes called pigeon berry,) boil it in half a gallon of water, get out the strength, add to it half a pint of salt; turn it down the creature as soon as you can.

I have known this to effect a cure after the creature was unable to get up; for a preventive, give of the root rubbed in salt once in two weeks, and your cattle will not have the murrain.

3. *For the distemper called the Tail.* You ought, particularly where you are apprehensive of this case, with your finger and thumb to feel between every joint of the tail; and where you find any division or openness between the bones, or any remarkable softness between the joints, to slit that with a sharp knife lengthways, on the other side of the tail, about two inches, laying in the wound the following composition:

Sea or common salt, wood-soot and garlic, well beaten and mixed together, of each a like quantity, binding them up with a bit of linen cloth.

4. *The Scour in Cattle.* Take rue, red sage, and wormwood: shred, of each of these one handful, and boil them half an hour in alewort, or good drink free from yeast, then put in four ounces of bole ammoniac, and about an ounce of the grains powdered, with a piece of butter without salt; let these boil a little, and give half the quantity to a cow or bullock, in the morning, keeping them from water two or three hours afterwards, and then, missing a day, give them the other half.

5. *Ointment for a Green Wound.* Bees-wax, rosin, fresh butter, or hog's lard, with turpentine also, make an excellent

plaster for fresh wounds in cattle; and it is remarkable, that upon application of this ointment, no flies nor insects can come near the wound.

6. *Wind Cholic.* Take a quart of water, and half a pint of whiskey sweetened well with molasses, then put in half a pint o pounded mustard seed, pour it down, and drive the beast about and it will move the wind.

7. *Horn Ail.* Bore each horn into the hollow part, then inject into it strong vinegar and camphorated spirits—this will cleanse the horn, and generally effect the cure.

8. *Overflowing of the Gall.* Any thing bitter is good, cherry tree bark, barberry bark, or celandine steeped in cider, will generally effect a cure.

9. *To cure Wens.* Wens, except those that are sitfasts, are easily cured. When they appear to be ripe, put a hair rowel through the middle of them, and put on, daily, soft soap.

10. *Cattle that are Overheat.* Give the beast directly one quart of gin, or, for want of that, W. India rum, this acting as a stimulus, will strengthen the solids, quicken the fluids, promote all the secretions, and very generally effect a cure.

RECEIPTS FOR THE CURE OF SHEEP.

1. *For the Health of Sheep.* Take the inside bark of white oak, make a strong ooze, add salt until converted into a brine; give it to your sheep every two weeks; salt them every week a little, let them lick it off from tar, and you will have no difficulty with the health of your sheep.

2. *To prevent and cure the Rot in Sheep.* Take a peck or better of malt, and mash it as though you would brew it into beer or ale, and make eleven or twelve gallons of liquor: then boil in this liquor a good quantity of herbs, viz: sage, comfrey, plaintain, pennyroyal, wormwood, and bloodwort, of each a good quantity, and boil them in the said liquor very well, then strain them forth, and put a little yeast therein, after that put a peck of salt, and put it up in a vessel, then give it your sheep in wet weather, after *April* comes in, seven or eight spoonsful a-piece once every week—if it be dry weather, you need not so often,—and thus continue till *May* or after, as you see cause, according to the dryness or wetness of the weather. Give them now and

then a little tar, and it will cleans the bowels of much corruption, and be healthful to the blood.

3. *For the Worm in the Foot.* The worm in the foot shews itself by a swelling between the two claws, which makes the sheep go lame; therefore when you find a sheep lame of any foot, you are to examine between the hoofs, and if he is troubled with this distemper, you will find a hole big enough to admit a pin's head, in which you may observe five or six black hairs about an inch long; then, with a sharp pointed knife, open the skin a quarter of an inch on each side the hole, and by pressing it gently with your thumb over the slit, take hold of the black hairs with the other hand, and there will come out a worm like a solid piece of flesh, about two or three inches long. The wound must afterwards be annointed with tar to heal it.

4. *A Cure for Poison.* When sheep happens to eat any thing that occasions their body to swell, bleed them in the lips, and under the tail, giving them a large spoonful of sharp vinegar, or two good spoonsful of human urine.